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CONTENTS.

ORIGINAL ARTICLES.

No.

Ægean Script. On the Survival of Pre-Hellenic Signs in the Island of Kos. (*Illustrated.*) Dr. RUDOLF HERZOG 52

Africa: Algeria. *See* ALGERIA.

Africa, East. A Carved Stool and other Objects from British East Africa. (*With Plate D.*) ALFRED SHARPE, C.B. 39

Africa, East. A Collection of Objects from the District to the South-west of Lake Nyassa. (*Illustrated.*) R. W. FELKIN, M.D., F.R.G.S. 112

Africa: Egypt. *See* EGYPT.

Africa: Rhodesia. On the Khami Ruins, Rhodesia. FRANKLIN WHITE 82

Africa, South. *See* FOLKLORE; NATAL; TOTEMISM.

Africa, South. Description of a Bushman Skull. (*Illustrated.*) J. BEDDOE, M.D., F.R.S. 58

Africa: Tripoli. Collateral Survival of Successive Styles of Art in North Africa. (*Illustrated.*) JOHN L. MYRES, M.A., F.S.A. 83

Africa: Tunis. A Piece of Early Masonry at Chaouach in Tunis. (*Illustrated.*) J. L. MYRES, M.A., F.S.A. 109

Africa, West. On Carved Doorposts from the West Coast of Africa. (*Illustrated.*) O. M. DALTON, M.A., F.S.A. 57

Algeria: Ethnography. On the "Libyan Notes" of Messrs. Randall-MacIver and Wilkin. JEAN CAPART 69

America. *See* CALIFORNIA.

America: Ethnography. (1.) The Ethnographic Survey of Canada. (2.) Ethnological Studies of the Mainland Halkōmēlem, a Division of the Salish of British Columbia CHAS. HILL-TOUT 133

America: Iroquois. Dekanawideh; the Law-giver of the Caniengahakas. J. O. BRANT-SERO 134

Anthropometry. On an Improved Method of Measuring the Vertical Proportions of the Head. (*Illustrated.*) H. H. RISLEY, C.S.I. 144

Asia. *See* BURMA; CHINA; GEORGIA: INDIA; JAPAN; SIAM.

Asia Minor: Religion. A Yezidi Rite. J. W. CROWFOOT, M.A. 122

Australia. A Swan-neck Boomerang of unusual form. (*With Plate C, 1–2.*) HENRY BALFOUR 27

Australia. Strangling-cords from the Murray River, Victoria, Australia. (*Illustrated.*) HENRY BALFOUR, M.A. 94

Australia. Three Bambu Trumpets from N. Territory, South Australia. (*With Plate C, 3–5.*) HENRY BALFOUR, M.A. 28

Australia. The Australian Ethnological Expedition. N. W. THOMAS, M.A. 67

Australia. The Australian Ethnological Expedition; part of a Letter received from Professor Baldwin Spencer. J. EDGE-PARTINGTON 143

Bibliography. Suggestions for an International Bibliography of Anthropology. N. W. THOMAS, M.A. 108

Biographical. *See* MAX MÜLLER; MORTILLET; PEEK.

Brain. *See* PHYSICAL ANTHROPOLOGY.

Buddhism. *See* JAPAN.

Burma: Shan States. A Spear-head and Socketed Celt of Bronze from the Shan States, Burma. (*With Plate G.*) HENRY BALFOUR, M.A. 77

California. Note on a Specimen of Basket-work. (*Illustrated.*) O. M. DALTON, M.A., F.S.A. 17

China. Relics from Chinese Tombs. (*With Plate B.*) C. H. READ, F.S.A. 15

China. Relics from Chinese Tombs. (*See* MAN, 1901. 15.) Dr. S. W. BUSHELL, C.M.G. ... 54

Crete. Exploration at Zakro in Eastern Crete. D. G. HOGARTH, M.A. 147

Crete: Excavations Report on Excavations at Præsos in Eastern Crete. R. C. BOSANQUET 148

Crete: Prehistoric. Abstract of the Report of the Committee of the British Association on Explorations in Crete. J. L. M. 145

Crete. The Neolithic Settlement at Knossos and its Place in the History of Early Ægean Culture. (*Illustrated.*) A. J. EVANS, M.A., LL.D., F.R.S. 146

No.

Egypt. An Egyptian Ebony Statuette of a Negress. (*With Plate I–J.*) W. M. FLINDERS PETRIE, LL.D., D.C.L. 107

Egypt. Egyptian Cutting-out Tools. (*Illustrated.*) W. M. FLINDERS PETRIE, LL.D., D.C.L. 123

Egypt: El Khargeh. (*With Plate H.*) Four Photographs from the Oasis of El Khargeh, with a Brief Description of the District. (*Illustrated.*) C. S. MYERS, M.A. 91

Egypt: Prehistoric. A Prehistoric Cemetery at El Amrah in Egypt. (*Illustrated.*) D. RANDALL-MACIVER, M.A. 40

Egypt. The Bones of Hen Nekht, an Egyptian King of the Third Dynasty. (*Illustrated.*) C. S. MYERS, M.A. 127

England. *See* KENT; STONEHENGE.

England: Skull. Notes on a Human Skull found in Peat in the Bed of the River Orwell, Ipswich. NINA LAYARD 125

Europe. *See* ÆGEAN; CRETE; ENGLAND; GREECE; IRELAND; ITALY; NORWAY; SCOTLAND.

Folklore. *See* ASIA MINOR; GEORGIA; PALMISTRY; RELIGION; TOTEMISM.

Folklore: Africa. On some Problems of Early Religion, in the light of South African Folklore. E. S. HARTLAND 21

Folklore: Ireland. On certain Wells in Ireland. Prof. J. RHYS, 11. E. S. HARTLAND ... 19

Forgeries. *See* NEW ZEALAND, 92; PACIFIC, 56, 98.

Georgia: Folklore. Animal Folklore in Georgia. (*Illustrated.*) N. W. THOMAS, M.A. ... 42

Greece. *See* ÆGEAN; CRETE.

Greece: Prehistoric. Note on Mycenæan Chronology. JOHN L. MYRES, M.A., F.S.A. ... 139

Greece: Prehistoric. Pre-Mycenæan Athens. (*Illustrated.*) JOHN L. MYRES, M.A., F.S.A. 70

Greece: Prehistoric. "The Oldest Civilisation of Greece: Mr. Hall and 'H.'" A. J. EVANS, M.A., LL.D., F.R.S. 138

Guilloche Ornament on an Etruscan Potsherd. HENRY BALFOUR, M.A. 4

India. Ethnographic Survey of India in connection with the Census of 1901. GOVERNMENT OF INDIA 113

India: Madras. The Dômbs of Jeypur, Vizagapatam District, Madras. (*Illustrated.*) F. FAWCETT 29

Japan: Buddhism. On a Wheel of Life from Japan. (*With Plate A.*) N. W. THOMAS, M.A. 1

Kent: Flint Implements. The Occurrence in a very Limited Area of the Rudest with the Finer Forms of Worked Stones. (*With Plate F.*) W. M. NEWTON 66

Linguistics. Men's Language and Women's Language. J. G. FRAZER, M.A., Litt.D. ... 129

Malay Peninsula. Notes on the Ethnography of the Malay Peninsula. (*Illustrated.*) (*With Plate M.*) W. W. SKEAT, M.A. 142

Malta: Prehistoric. Prehistoric Pottery in the Valletta Museum in Malta. (*Illustrated.*) J. L. MYRES, M.A., F.S.A. 71

Max Müller. (*With Portrait.*) Prof. A. A. MACDONELL, M.A. 16

Mortillet. The Proposed Monument to Gabriel de Mortillet. LOUIS GIRAUX 114

Natal. Native Smoking Pipes from Natal. HENRY BALFOUR, M.A. 10

New Guinea. A Papuan Bow-and-Arrow Fleam. (*With Plate K.*) A. C. HADDON, Sc.D., F.R.S. 121

New Hebrides. Feathered Arrows from Espiritu Santo, New Hebrides. J. EDGE-PARTINGTON 32

New Hebrides. Memorial Heads in the Pitt-Rivers Museum. (*With Plate E.*) HENRY BALFOUR, M.A. 51

New Zealand: Forgeries. Forgeries of New Zealand Stone Implements. J. EDGE-PARTINGTON 92

New Zealand. On the Origin of the Maori Scroll Design. A. C. HADDON, Sc.D., F.R.S. ... 55

New Zealand. The Matuatonga in the Art Gallery, Auckland, New Zealand. (*Illustrated.*) J. EDGE-PARTINGTON 30

Nomenclature: Glaze or Varnish. Note on the Use of the Words "Glaze" and "Varnish" in the Description of Painted Pottery. JOHN L. MYRES, M.A., F.S.A. (*see also* 95) 78

Norway: Folklore. A Modern Trace of Sun-Worship in Norway. W. W. SKEAT, M.A. ... 79

Ornament. *See* GUILLOCHE; NEW ZEALAND, 55.

Pacific. An Object of Unknown Use and Locality. J. EDGE-PARTINGTON 80

Pacific: Forgeries. Note on the Occurrence of Forgeries in the Pacific. H. LING ROTH ... 93

Pacific. Note on Forged Ethnographical Specimens from the Pacific Islands. J. EDGE-PARTINGTON 56

Pacific. Note on Tatu-patterns employed in Lord Howe's Island. (*Illustrated.*) C. M. WOODFORD 31

Pacific. On the Stone Figures from Easter Island. J. EDGE-PARTINGTON 7

Pacific: Solomon Islands. Native Ornaments from the Solomon Islands, recently presented to the British Museum by Mr. C. M. Woodford. (*Illustrated.*) J. EDGE-PARTINGTON ... 81

No.

Pacific: Tonga. A Stone Celt from Tonga. (*Illustrated.*) BASIL THOMSON 110

Palmistry. The Anatomy of Palmistry. ARTHUR KEITH, M.D. 20

Peek, Sir C. E. F. W. RUDLER 96

Physical Anthropology. *See* ANTHROPOMETRY; EGYPT, 127; ENGLAND; INDIA, 29; SCOTLAND.

Physical Anthropology: Brain. On the Temporary Fissures of the Human Cerebral Hemisphere, with Observations on the Development of the Hippocampal Fissure and Hippocampal Formation. J. SYMINGTON, M.D. 126

Race Improvement. The Possible Improvement of the Human Breed under the existing Conditions of Law and Sentiment. (*With Plate L.*) FRANCIS GALTON, D.C.L., D.Sc., F.R.S. 132

Religion. Note on the Acts of St. Dasius. FRANZ CUMONT 53

Religion. The Martyrdom of St. Dasius. A. LANG, M.A. 68

Scotland: Pigmentation. The Frequency and Pigmentation Value of Surnames of School Children in East Aberdeenshire. J. F. TOCHER, F.I.C., and J. GRAY, B.Sc. 128

Siam: Celadon Ware. The Place of Manufacture of Celadon Ware. (*Illustrated.*) T. H. LYLE 41

Spiritualism. Anthropology and Superstition. ANDREW LANG, M.A. 135

Stonehenge. On the Damage recently sustained by Stonehenge. (*Illustrated.*) A. L. LEWIS. 18

Torres Strait. On the Functions of the Maternal Uncle in Torres Strait. W. H. R. RIVERS, M.D. 136

Torres Strait. On the Functions of the Son-in-Law and Brother-in-Law in Torres Strait. W. H. R. RIVERS, M.D. 137

Torres Strait: Pottery. Correction. A. C. HADDON, Sc.D., F.R.S. 95

Totemism. Notes on Two Letters published in the *Times* of September the 3rd and 7th, 1901. A. C. HADDON, Sc.D., F.R.S. 124

Totemism. South African Totemism. J. G. FRAZER, Litt.D., D.C.L. 111

REVIEWS.

Africa: Algeria. Randall-MacIver and Wilkin. *Libyan Notes:* Wilkin. *Among the Berbers of Algeria:* J. L. M. 62

Africa: Ashanti. Freeman. *Travels and Life in Ashanti and Jaman.* R. W. F. 101

Africa: Congo. *See* CONGO.

Africa: Masai. Hinde. *The Masai Language.* R. N. CUST 73

Africa: Morocco. *See* MOROCCO.

Africa: Negro. *See* AMERICAN NEGRO.

Africa: Nigeria. *See* NIGERIA.

Africa: Soudan. Chantre. *Les Bicharieh et les Ababdeh.* A. H. KEANE 74

Africa, South. Native Races Committee. *The Natives of South Africa; their Economic and Social Condition.* E. S. HARTLAND 72

Africa: West. *See* WEST AFRICA.

American Negro. Du Bois: *The Philadelphia Negro.* Eaton: *Report on Domestic Service* 14

America. Dellenbaugh. *The North Americans of Yesterday: A Comparative Study of North American Indian Life, Customs, and Products, on the Theory of the Ethnic Unity of the Race.* N. W. T. 97

America. *See* NORTH AMERICA; ONTARIO.

Anthropology. Schurtz. *Urgeschichte der Kultur.* N. W. T. 102

Arabia. Bent. *Southern Arabia.* H. 23

Archæology. *See* AFRICA (ALGERIA); ARYAN RACE; CRETE; EGYPT; FRANCE; GREECE; MESOPOTAMIA; ONTARIO; SCHLESWIG HOLSTEIN.

Aryan Race. Penka. *Die Ethnologisch-ethnographische Bedeutung der Megalithischen Grabbauten.* J. L. M. 88

Asia. *See* ARABIA; ASSAM; BURMA; INDIA; MESOPOTAMIA; SIAM.

Asia. Futterer. *Durch Asien (I. Geogr. Charakter-Bilder).* A. H. KEANE 34

Assam. *See* LANGUAGE.

Australia, &c. Verschuur. *At the Antipodes.* J. L. M. 60

Biography: Huxley. P. Chalmers Mitchell, M.A. *Thomas Henry Huxley.* G. B. H. ... 63

Brunswick: Folklore. Andree. *Braunschweiger Volkskunde.* N. W. T. 115

Burma: Upper. *See* UPPER BURMA.

Burmo-Chinese Frontier. Government Reports on the Chin Hills, &c., 1899-1900. W. .. 13

Colour Vision. Bosse and Holden. *The Order of Development of Colour Perception and of Colour Preference in the Child.* Rivers: *Primitive Colour Vision. The Colour Vision of the Eskimo.* W. H. R. RIVERS, M.D. 87

Congo. Schmeltz. *Album of the Ethnography of the Congo Basin.* C. H. READ, F.S.A. ... 116

		No.
Consanguinity.	Davies. *Consanguinity as a Factor in the Ætiology of Tuberculosis.* A. K.	8
Crete.	Evans and Hogarth. *The Cretan Exploration Fund.* J. L. M.	2
Egypt.	Niebuhr. *The Tell-el-Amarna Period.* H. H.	141
Egypt.	Sethe. *Sesostris.* A. H. GARDINER	24
Egypt.	Steindorff. *Grabfunde des Mittleren Reichs in den Koeniglichen Museen zu Berlin.* F. LL. GRIFFITH	61
Europe.	*See* ARYAN RACE; BRUNSWICK; CRETE; FOLKLORE; FRANCE; GREAT BRITAIN; GREECE; RELIGION; SAVOY; SCHLESWIG HOLSTEIN; SWEDEN; WALES.	
Folklore: Animal Superstitions.	Thomas. *O mercado de grillos*	5
Folklore: Brunswick.	*See* BRUNSWICK.	
Folklore: England.	Gomme. *Old English Singing Games.* N. W. T.	48
Folklore:	Sébillot. *Le Folklore des Pêcheurs.* N. W. T.	140
Folklore: Scotland.	Campbell. *Superstitions of the Highlands and Islands of Scotland; collected entirely from Oral Sources.* N. W. T.	104
Folklore: Wales.	Rhŷs. *Celtic Folklore: Welsh and Manx.* F. Y. P.	4
Folklore.	Various Authors. *Popular Studies in Mythology, Romance, and Folklore* ...	64
France.	Girod and Massénat. *Les Stations de l'Age du Renne dans les Vallées de la Vézère et de la Corrèze.* F. W. RUDLER	87
Great Britain.	Macnamara. *Origin and Character of the British People.* C. H. R. ...	151
Greece.	Hall. *The Oldest Civilisation of Greece: Studies of the Mycenæan Age.* H. ...	130
Greece.	*See* RELIGION.	
India.	Campbell. *Index-Catalogue of Indian Official Publications in the Library of the British Museum.* SIR T. H. HOLDICH, K.C.I.E., C.B.	35
India.	Waddell. *Among the Himalayas.* T. H. H.	49
Language: Assam.	Hamilton. *An Outline Grammar of the Dafla Language as spoken by the Tribes immediately South of the Apa Tanung Country.* W. CROOKE	46
Language: General.	Sweet. *The History of Language.* S. H. RAY	50
Language.	*See* AFRICA (MASAI); MOROCCO.	
Left-handedness.	Lueddeckens. *Rechts- und Linkshändigkeit.* R. W. F.	84
Melanesia.	Foy. *Tanz-objecte vom Bismarck-Archipel, Nissau, und Buka.* A. C. HADDON	47
Mesopotamia.	Thompson. *The Reports of the Magicians, &c. of Nineveh and Babylon.* N. W. T.	9
Mesopotamia.	Sayce. *Babylonians and Assyrians, Life and Customs.* N. W. T.	25
Morocco: Language.	Stumme. *Handbuch des Schilhischen von Tazerwalt.* J. L. M. ...	45
New Guinea.	*Despatches from H.E. the Lieut.-Governor of British New Guinea.* S. H. RAY	36
New Guinea.	Meyer and Parkinson. *Papua-Album II.* J. EDGE-PARTINGTON	117
New Zealand.	Reeves. *The Long White Cloud.* J. E.-P.	98
Nigeria.	Robinson. *Our Latest Protectorate.* C. F. H.-B.	6
North America: Folklore.	Fletcher. *Indian Story and Song from North America.* E. S. HARTLAND	118
Ontario.	Boyle. *Archæological Reports, 1898-9.* E. SIDNEY HARTLAND	33
Pacific.	Brigham. *An Index to the Islands of the Pacific Ocean.* O. M. D.	103
Pacific: Nomenclature.	Von Luschan. *Vorschläge zur Geographischen Nomenklatur der Südsee.* O. M. DALTON, M.A., F.S.A.	119
Pacific.	*See* MELANESIA; NEW ZEALAND; PHILIPPINES.	
Philippines.	Kœtze. *Crania Ethnica Philippinica.* Sir W. TURNER, M.D., F.R.S.	149
Religion.	Andrew Lang. *The Making of Religion.* E. S. H.	3
Religion.	Forlong. *Short Studies in the Science of Comparative Religions.* E. W. B. ...	26
Religion.	Frazer. *The Golden Bough: A Study in Magic and Religion.* E. SIDNEY HARTLAND	43
Religion: Greece.	de Visser. *De Græcorum Diis non referentibus speciem humanam.* L. R. FARNELL...	86
Savoy.	Pittard. *Note Preliminaire sur l'Ethnologie de la Savoie et de la Haute-Savoie.* F. C. S.	38
Schleswig-Holstein: Bronze Age.	Splieth. *Inventar der Bronze-alter Funde aus Schleswig-Holstein.* J. L. M.	85
Siam.	James McCarthy. *Surveying and Exploring in Siam.* H. W. S.	12
Siam.	Young. *The Kingdom of the Yellow Robe: Being Sketches of the Domestic and Religious Rites and Ceremonies of the Siamese.* H. W. S.	99
Sweden: Physical Anthropology.	Gustaf Retzius. *Crania Suecica Antiqua.* J. BEDDOE, M.D., F.R.S.	59
Trepanning.	Pittard. *Sur une Trépanation préhistorique de l'Age du Bronze...*	65
Upper Burma.	Scott and Hardiman. *Gazetteer of Upper Burma and the Shan States.* SIR T. H. HOLDICH, K.C.I.E., C.B.	150
Wales.	Rhŷs and Brynmor Jones. *The Welsh People.* J. BEDDOE, M.D., F.R.S.	22
West Africa.	Kingsley. *West African Studies.* L. T. S.	100

DESCRIPTION OF THE PLATES.

A.	Buddhist Wheel of Life from Japan	With No. 1
B.	Bowl, Vase, and Mirror, from a Mediæval Chinese Tomb in the British Museum ...	„ 15
C.	Australian Objects in the Pitt Rivers Museum—1-2. Swan-necked Boomerangs: 3–5. Bambu Trumpets	„ 27-8
D.	Carved Wooden Stool from British East Africa	„ 39
E.	Memorial Heads from the New Hebrides, in the Pitt Rivers Museum	„ 51
F.	Palæolithic Implements from a High Terrace Pleistocene River Bed near Greenhithe	„ 66
G.	Spear-head and Socketed Celt of Bronze from the Shan States, Burma: in the Pitt Rivers Museum	„ 77
H.	Temple of Hibis. Oasis of El Khargeh, Egypt	„ 91
I–J.	Egyptian Ebony Statuette of a Negress	„ 107
K.	Papuan Bow-and-Arrow Fleam	„ 121
L.	Standard Scheme of Descent	„ 132
M.	Malay Spinning and Weaving	„ 142

ILLUSTRATIONS IN THE TEXT.

N.B.—All are Photographs, except where otherwise described.

Guilloche Ornament on an Etruscan Potsherd: Pitt Rivers Museum. (*Photograph.*)...	With No. 4
Native Tobacco Pipes from Natal: Pitt Rivers Museum. (*Four examples.*)	„ 10
Friedrich Max Müller	„ 16
Basket Work from California: British Museum	„ 17
Stonehenge Plan. (*Sketch.*)	„ 18
Stonehenge: View from West, showing the Stones which fell in 1797 and 1900 ...	„ 18
Tatu Marks of the Dômbs of Madras. (*Twelve examples: sketch.*)	„ 29
Matuatonga in the Art Gallery, Auckland, New Zealand. (*Three views.*)	„ 30
Tatu Marks employed in Lord Howe's Island	„ 31
Prehistoric Cemetery at El Amrah in Egypt: (1) Clay Model of a House; (2) Clay Model of Kine; (3) Stone Celt; (4–6) Stone Mace Heads; (7–11) Forked Hunting Lances of Flint; (12) Dagger of Copper; (13–14) Baskets; (15–16) Clay Dolls; (17) Hieroglyph (*Drawing*)	„ 40
Celadon Ware from an Ancient Pottery Site in Siam	„ 41
Animal Skull, and Wooden Cross with Crown of Thorns used as Charms to protect Gardens in Georgia. (*Sketches.*)	„ 42
Pre-Hellenic Signs in the Island of Kos. (*Sketch.*)	„ 52
Carved Door-posts from the West Coast of Africa	„ 57
Skull of a Bushman. (*Side, top, and face: sketches.*)	„ 58
Pre-Mycenæan Layer on the South Side of the Acropolis of Athens	„ 70
Prehistoric Pottery in the Valletta Museum in Malta	„ 71
Object of unknown use and locality, obtained at Rotumah	„ 80
Native Ornaments from the Solomon Islands	„ 81
Shell Money from New Georgia	„ 81
Native-made Pots for Sale at Khoms (Lebda) in Tripoli	„ 83
Tomb, probably Nestorian, in the Oasis of El Khargeh, Egypt	„ 91
Native Street in Khargeh	„ 91
Strangling Cord from the Murray River, Victoria, Australia	„ 94
Piece of Early Masonry at Chaouach in Tunis	„ 109
Stone Celt from Tonga. (*Two views.*)	„ 110
Objects from the District to the South-west of Lake Nyanza: (1) Scraper and Dagger; (2-3) Dagger and Beer Ladle; (4) Iron Fighting-Axe; (5) Iron Spear	„ 112
Egyptian Cutting-out Tools	„ 123
Skull of Hen Nekht, an Egyptian King of the Third Dynasty. (*Side, back, front, top.*) ...	„ 127
Malay Native House	„ 142
Malay Weavers at Work. (cf. *Plate M.*)	„ 142
Improved Method of Measuring the Vertical Proportions of the Head	„ 144
Neolithic and Early Metal Age: Figures in Clay and Marble from Knossos and Amorgos. (*14 sketches.*)	„ 146

LIST OF AUTHORS.

N.B.—The Numbers to which an asterisk is added are those of Reviews of Books.

BALFOUR, H., 4, 10, 27, 28, 51, 77, 94.
BEDDOE, JOHN, 22*, 58, 59*.
BOSANQUET, R. C., 148.
BRABROOK, E. W., 14*, 26*.
BRANT-SERO, J. O., 134.
BUSHELL, S. W., 54.

CAPART, JEAN, 69.
CROOKE, W., 13*.
CROWFOOT, J. W., 122.
CUMONT, FRANZ, 53.
CUST, R. N., 73*.

DALTON, O. M., 17, 57, 103*, 119.

EDGE-PARTINGTON, J., 7, 20, 32, 56, 80, 81, 92, 98*, 117*, 143.
EVANS, A. J., 138, 146.

FARNELL, L. R., 86*.
FAWCETT, F., 29.
FELKIN, R. W., 84*, 101*, 112.
FRAZER, J. G., 111, 129.

GALTON, F., 132.
GARDINER, A. H., 24*.
GIRAUX, LOUIS, 114.
GOVERNMENT OF INDIA, 113.
GRAY, J., 128.
GRIFFITH, F. LL., 61*.

H., 23*, 130*.
H.-B., C. F., 6.
H., H., 141*.
H., G. B., 63.
HADDON, A. C., 55, 95, 121, 124.
HARTLAND, E. S., 3*, 19, 21, 33*, 72*, 118*.
HERZOG, R., 52.
HILL TOUT, C., 133.
HOGARTH, D. G., 147.
HOLDICH, Sir T. H., 35*, 150.

J., 5.

KEANE, A. H., 34*, 74*.
KEITH, A., 8*, 20.

LANG, A., 68, 135.
LAYARD, N., 125.
LEWIS, A. L., 18.
LING ROTH, H., 93.
LYLE, T. H., 41.

MACDONELL, A. A., 16.
MYERS, C. S., 91, 127.
MYRES, J. L., 2*, 60*, 62*, 70, 71, 78, 83, 85*, 88*, 109, 139, 145.

NEWTON, W. M., 66.

PETRIE, W. M. F., 107, 123.

RANDALL-MACIVER, D., 40.
RAY, S. H., 36*.
READ, C. H., 15, 116*, 151.
RHŶS, J., 11.
RIVERS, W. H. R., 87,* 136, 137.
RISLEY, H. H., 144.
RUDLER, F. W., 37*, 96.

S., F. C., 38*, 65*.
S., L. T., 100.
S., H. W., 12*, 99*.
SHARPE, ALFRED, 39.
SKEAT, W. W., 79, 142.
SPENCER, BALDWIN, *cf.* 143.
SYMINGTON, J., 126.

THOMAS, N. W., 1, 9*, 25*, 42, 64*, 67, 97*, 102*, 104*, 108, 115*, 140.
THOMSON, BASIL, 110.
TOCHER, J. F., 128.
TURNER, Sir W., 149.

WHITE, FRANKLIN, 82.
WOODFORD, C. M., 31, *cf.* 81.

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BUDDHIST WHEEL OF LIFE FROM JAPAN.

MAN

A MONTHLY RECORD OF ANTHROPOLOGICAL SCIENCE.

**PUBLISHED UNDER THE DIRECTION OF
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*Reviews of published works are distinguished by an asterisk *, and the author's name in the catch title is that of the writer of the work under review.*

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Japan: Buddhism. With Plate A. N. W. Thomas.

On a Pictorial Representation of the Wheel of Life from Japan. Communicated by N. W. Thomas. 1

The Wheel of Life, the pictorial representation of some of the main ideas of Buddhist philosophy, is said to have been drawn by Buddha himself with rice grains, but, of course, without pictorial detail; these, however, though first introduced many centuries later, are said to have been based on the imagery of Buddha. The Wheel of Life, in spite of its antiquity, was discovered only quite recently, two examples having been found, one in Thibet, and portions of another in Central India, during the last few years. The present example is of Sino-Japanese origin, and though the print goes back no further than 1850, the picture itself is evidently far older; it differs in many respects from the two wheels already mentioned, and is evidently uninfluenced by them.

It will be convenient, before proceeding further, to give a translation of the various titles and the long text below the picture. For these I am indebted to the kindness of Mr. T. Watters, whose commentary on the picture has been invaluable to me. The general title is "The Wheel of Life and Death in the Five Resorts (Ways of Life)." Below this comes a white circle, "The Perfect Stillness of Nirvāna." Over the figure is the title "The Great Demon of Impermanency," on either side of which are verses in which sense is sacrificed to sound, as is frequently the case. The long passage below the picture is to this effect:—In the thirty-fourth chapter of the *Sarvāstivādin Vinaya* it is recorded—Ananda, addressing Buddha, told him that the venerable Moginlin, having made a tour of the Five Resorts (the Chinese original means "to hasten joyfully," &c., but in the Buddhist books it is used in the sense of "going to"; Five Resorts is a translation of the Sanscrit *Pañchagaṇḍaka*, to which *Saṁsāra* is sometimes added) and seen their sorrows, was explaining these to his congregation, and hence the large meeting.

Buddha then explained to Ananda that a case like this was rare of a person being able to visit other spheres of existence and describe them to his fellow-creatures. For this reason, he adds, he gives instructions that *bhikshus* (brethren) at the porter's lodge of a monastery should paint a Wheel of Life and Death. As the brethren did not know how to proceed, Buddha explained :—"Make of "appropriate size the figure of a wheel, in this make a nave and five spokes to "represent the Five Resorts ; under the nave paint Hell, and on one side of it Animals, "and on the other side Hungry Demons (Ghosts) ; above these paint Men and *Devas*. "In the Men's Resort make the Four Continents, viz. :—*Videha* in the east, *Jambu* in "the south, *Godhani* in the west, and *Kuru* in the north. In the nave make a white "circle with a picture of Buddha ; in front of the picture paint a pigeon to typify evil "craving, a snake to typify malicious temper, and a pig to typify stupidity. On the tire "(or rim) make a circle of water-buckets, with creatures living and dead in the buckets, "the living with the head out, and the dead with the feet out. All round the Five "Resorts paint illustrations of the Twelve Members of the Circle of Causation, viz. :—

"(1.) Ignorance: paint a *rakshasa* (demon).

"(2.) The elements (or Action) : an earthen wheel. (The Chinese word is *hsing*, "which means, 'going, action, &c.,' but it is here, perhaps, used in the "sense 'elemental matter.'—T. W. [May not a potter's wheel be "intended, typifying 'shaping,' as in Waddell.—N. W. T.]).

"(3.) Discrimination [? Consciousness.—N. W. T.] : a monkey.

"(4.) Name-colour [? Name-form.—N. W. T.] : a man on a boat.

"(5.) The six places : the six 'roots,' the six senses.

"(6.) Touch : a man and woman in contact.

"(7.) Sensation (lit. receipts) : a man and woman in pain and pleasure. [The "third figure is apparently put in by the artist ; what is represented "is not very clear.—N. W. T.]

"(8.) Affection : a woman with twin boys or girls in her arms.

"(9.) Taking : a man drawing water in a pitcher. [The pitcher looks much "more like a teapot.—N. W. T.]

"(10.) Existence : the god Brahmā.

"(11.)—(*a.*) Birth : a pregnant woman.

"(*b.*) Old age : a man and woman, very old.

"(*c.*) Sickness : a man and woman in sickness.

"(12.)—(*a.*) Death : a funeral.

"(*b.*) Trouble : a man and woman in trouble.

"(*c.*) Sorrow : a man and woman weeping.

"(*d.*) Pain : a man and woman suffering pain.

"(*e.*) Mental trouble : a man and woman having difficulty in keeping "an elephant [? camel] in hand.

"Above the wheel make the Great Demon of Impermanency, with matted hair, long "mouth, and arms extended to hold the Wheel of Life and Death. On one side of the "Demon's head put this *gathā*—Seek release, be zealously improving in Buddhism, "subdue the army of life and death as an elephant crushes a straw shed. And on the "other side, this *gathā*—Be ever assiduous in this *dharma* and *vinaya*, and you will be "able to drain the sea of trouble and get beyond the farthest limit of pain.

"Immediately above the Demon, make a white circle to typify the perfect stillness "(or solitariness, lit. cleanness) of *Nirvāna*." (The word rendered "stillness" commonly means "clean, pure," but is here evidently used in its other sense of "lonely.")

The *bhikshus* acted according to instructions, and had the Wheel of Life and Death painted on the porter's lodges at the monasteries. Then pious Brahmins and others seeing the picture, asked the *bhikshus* to explain the meaning, but the *bhikshus* were

unable to do so. When this was reported to Buddha, he ordered that a Brother should be deputed by the monastery to take his seat at the porter's lodge and explain the picture to passers-by. The *bhikshus* were careless, and appointed ignorant Brethren, and then Buddha ordained that intelligent Brethren, who could explain the picture, should always be appointed. So far the text; the appendix by the Japanese who reproduces the picture, and circulates it for the good of others, is a story of good resulting from the picture, and is quoted from a Chinese Buddhist Cyclopædia.

The whole passage is a somewhat inaccurate transcription from the 34th *chuan* of the *Sarvāstivādin Vinaya*, and is in general agreement with the Divyāvadāna, the last not enumerating the *Nidānas*.

The picture is in many of its features Chinese; the figures in the nidānas and the Resort of Man are distinctly Chinese in character. On the other hand, some of the details of *Svarga* (the Resort of the Gods), seem to be of Japanese type. It is curious to note that the demon, so far as his head goes, approximates closely to the mediæval devil; his three-clawed feet are Japanese.

On the rim of the wheel the buckets can hardly be said to form a chain, but they are intended, perhaps, to typify the passage from one Resort to another; nor do they contain creatures; in the buckets are human beings only. The representation in the picture agrees rather with the directions of the *Divyāvadāna* than with the text below.

The most remarkable feature of the picture is that Buddha, instead of being outside the circle of *Saṁsāra*, is placed in the nave with the symbols of the passions, though in a different circle. In this the artist is simply following directions. The representation of tantalised ghosts also departs considerably from the conventional ideas; this is apparently due to ignorance; the ghosts should have large stomachs, mouths the size of a pinhole, and throats the size of a hair, instead of being emaciated human beings.

The details of Hell, as of all the other Resorts, are far simpler in the Japanese picture than in the Thibetan. On the left is a mirror, which reflects the sins of the person before it; in the centre are two persons being punished, one by having his tongue torn out, the other by the *kang*. On the right there is a figure who is being transfixed, and another either waiting for this punishment or suffering starvation. At the head of the picture is Yama, God of the dead, and his attendants. Of course, the direction in the text to put Hell at the bottom is meaningless; the wheel is regarded as being in perpetual revolution; the wording of the direction seems to show that it was written by someone who was familiar with pictorial representations of the wheel, otherwise only directions as to the order of the Resorts would be given.

These *Nidānas* or "Causes of Existence" were, so long as we had only a Sanscrit text to help us, one of the darkest portions of Buddhistic philosophy. Being, as they are, a fundamental point of the whole system, their correct interpretation is necessarily of the highest importance. The idea which lies at the bottom is in many respects the same as that which forms the basis of Schopenhauer's system of philosophy. When the *Nidānas* form a chain they may be interpreted as successive stages of development of the Will; first the unconscious Will, then matter, then consciousness, self-consciousness, the perception of the external world, and so on. The question of how far the *Nidānas* of the Japanese picture can be so interpreted must be left for future discussion. It is impossible to enter here into the question raised by the pictorial representations of them. It may be of interest to note, however, that they are not looked on as a regular *catena*, but rather as "members" (*aṅga*) or "branches." With few exceptions, both the pictures and the names differ from those found in Thibet. In No. 10, where Waddell has "Fuller Life" we have "Existence," represented by the God Brahmā; the picture shows a three-headed figure; on the head is a smaller figure like those found in the representations of Avalokita, where it is meant for his spiritual

father, Amitābha Buddha. The final figure in the series, the camel, which according to the text should have been an elephant, is perhaps the same as Waddell's blind she-camel; it does not, however, typify *Avidyā* (Ignorance), for which a demon stands in the Japanese picture. There are many interesting points raised by the picture; it may be possible to ascertain approximately the date of its composition.

The Resort of the Gods seems to embody early Japanese ideas. These questions of art criticism, however, as well as those deeper philosophical ones raised by the *Nidānas*, must be reserved for future discussion. N. W. THOMAS.

Crete. **Evans & Hogarth.**

The Cretan Exploration Fund: an Abstract of the Preliminary Report of the First Season's Excavations. Communicated by the Secretary of the Fund. **2**

The new conditions in which Crete is placed, and the final emancipation of the island from Turkish rule, have, at last, rendered it possible to organise a serious effort to recover the evidences of her early civilisation.

How important are the results which a thoroughgoing investigation in this field holds out to archæological science may be gathered from what has already been brought to light in far less favourable circumstances. The path of Cretan exploration was opened out by the English travellers Pashley and Spratt. Their exploratory labours have been followed, in more recent years, by the striking discoveries of Halbherr and Fabricius. The great inscription containing the early laws of Gortyna stands alone as a monument of Greek civic legislation. The bronzes of the Idæan Cave have afforded a unique revelation of the beginnings of classical Greek art. Further researches, to which English investigation has once more contributed, have brought into relief the important part played by the still earlier civilisation of Mycenæ, the wide diffusion of its remains, and even the existence in the island of an indigenous system of sign-writing anterior to the use of the Phœnician alphabet. Additional indications, indeed, have come to light which carry back the chronology of the earlier relics of Cretan culture far beyond the date of Schliemann's great discoveries on the mainland of Greece, and attest an intercourse with Egypt going back to the third and, it may be, even the fourth millennium before our era. We have here in Crete the first stepping-stone of European civilisation.

The better to solve the many interesting problems thus opened up it was decided in the summer of 1899 to form a "Cretan Exploration Fund," under the direction of Mr. Arthur J. Evans, M.A., F.S.A., Keeper of the Ashmolean Museum at Oxford, and Mr. D. G. Hogarth, M.A., F.S.A., F.R.G.S., Fellow of Magdalen College, and at that time Director of the British School of Archæology in Athens, in order to carry out a series of comprehensive excavations in co operation with the British School. His Royal Highness Prince George of Greece, High Commissioner of the Powers in Crete, graciously consented to become patron of the Fund, and through his good offices it has been possible to secure for British enterprise a series of sites selected for their historic importance or specially representative character. At Knossos—the city of Minos and the Labyrinth, of Dædalos and the "Choros" of Ariadnê, the traditional centre of the ancient sea-power of Crete and its earliest school of art—one of the first objects inviting excavation was a mound containing the ruins of a pre-historic building, the exploration of which had been already one of Schliemann's ambitions, and was the objective of the first season's work of the Fund. At Præsos, another site is reserved, on which it is hoped to lay bare the chief stronghold of the original Eteocretan race, where an archaic inscription in an indigenous and still undeciphered dialect has already been discovered. Lyttos, which is also included in the scheme, was regarded as the model Dorian City, and the fragments of its ancient laws that have come to light on its acropolis give

hopes of considerable epigraphic results. The great cave of Psychro on Mt. Dikta has already yielded, also in the first season's work, results not inferior in interest and scientific importance to those obtained from the cave sanctuary on Mt. Ida; and the investigation of some prehistoric sites on the south-eastern coast of Crete, also included in the present plan, is expected to throw a valuable light on the early intercourse with Egypt.

But the pre-occupation of the public mind caused by the war in South Africa made it impossible last year to press the claims of Cretan exploration, and of the £5,000 required for the adequate realisation of the scheme, barely a tenth part was collected by private subscriptions. Meanwhile, Italian and French Missions, supported by Government aid, had already been in the field for several months. Even to hold their own it was absolutely imperative that British representatives should make a beginning, and the Directors of the Cretan Exploration Fund had no choice but to embark last spring on an enterprise which, once begun, for the honour of British science must be carried through.

The sum of about £500 that had been privately collected was devoted to the furtherance of two separate enterprises. Half of the amount went to assist Mr. Arthur Evans in the excavation of a site already acquired by him at Kephala on the site of Knossos, which proved to contain the remains of a prehistoric palace. The other half of the sum collected was allocated to Mr. D. G. Hogarth, the Director of the British School at Athens, for the exploration of the prehistoric town and tombs of Knossos and of the great Cave of Zeus on Mount Dikta.

The following paragraphs from the statement and appeal recently issued by the Directors of the Fund will give some idea of the magnitude and importance of the results of the first campaign:—

The Palace of Knossos.—"The discoveries made at Knossos throw into the shade all the other exploratory campaigns of last season in the Eastern Mediterranean, by whatever nationality conducted. It is not too much to say that the materials already gathered have revolutionised our knowledge of prehistoric Greece, and that to find even an approach to the results obtained we must go back to Schliemann's great discovery of the Royal tombs at Mycenæ."

"The building itself, of which some two acres superficial area have been now uncovered, proved to be a palace, beside which those of Tiryns and Mycenæ sink into insignificance." . . . . . "At but a very slight depth below the surface of the ground the spade has uncovered great courts and corridors, propylæa, a long succession of magazines containing gigantic store jars that might have hidden the Forty Thieves, and a multiplicity of chambers, pre-eminent among which is the actual Throne Room and Council Chamber of Homeric kings. The throne itself is carved out of alabaster, once brilliant with coloured designs, and relieved with curious tracery and crocketed arcading, which is wholly unique in ancient art. In the Throne Room and elsewhere was a series of fresco paintings, excelling any known examples of the art in Mycenæan Greece. A beautiful life-size painting of a youth, with an European and almost classically Greek profile, gives us the first real knowledge of the race who produced this mysterious early civilisation. Other frescoes introduce us to a lively and hitherto unknown miniature style, representing, among other subjects, groups of women engaged in animated conversation in the courts and on the balconies of the palace. The monuments of the sculptor's art are equally striking; a marble fountain in the shape of a lioness's head with enamelled eyes; fragments of a frieze with beautifully cut rosettes, superior in its kind to anything known from Mycenæ; an alabaster vase naturalistically copied from a Triton shell; a porphyry lamp with graceful foliation, supported on an "Egyptianizing" lotus column; and the head and parts of the body of a magnificent painted relief of a bull in *gesso duro*."

As showing the extreme antiquity of the earlier elements of the building, it may be mentioned that in the great Eastern Court was found an Egyptian seated figure of

diorite, which can be approximately dated about 2000 B.C., and has been published in the Annual Report of the Egypt Exploration Fund for 1900. Below this again extends a vast Stone Age settlement, which forms a deposit in some places twenty-four feet in thickness.

Some of the discoveries in the "House of Minos" supply new and instructive indications as to the cult and religious beliefs of its occupants.

"One of the miniature frescoes represents the façade of a Mycenæan shrine, and the Palace itself seems to have been a sanctuary of the Cretan god of the Double Axe, as well as a dwelling-place of prehistoric kings. There can be little remaining doubt that this huge building, with its maze of corridors and tortuous passages, its medley of small chambers, its long succession of magazines with their blind endings, was in fact the Labyrinth of later tradition which supplied a local habitation for the Minotaur of grisly fame. The great figures of bulls in fresco and relief that adorned the walls, the harem scenes of some of the frescoes, the corner stones and pillars marked with the *labrys* or double axe, the emblem of the Cretan Zeus—explaining the derivation of the name "Labyrinth" itself—are so many details which all conspire to bear out this identification."

"But brilliant as are the illustrations thus recovered of the high early civilisation of the City of Minos and of the substantial truth of early tradition, they are almost thrown into the shade by a discovery which carries back the existence of written documents in the Hellenic lands some seven centuries beyond the first known monuments of the historic Greek writing. In the chambers and magazines of the Palace there came to light a series of deposits of clay tablets, in form somewhat analogous to the Babylonian, but inscribed with characters in two distinct types of indigenous prehistoric script, one hieroglyphic or quasi-pictorial, the other linear. The existence of a hieroglyphic script in the island had been already the theme of some earlier researches by Mr. Evans, based on the more limited material supplied by groups of signs on a class of Cretan seal-stones, and the ample corroboration of the conclusions arrived at was therefore the more satisfactory. These Cretan hieroglyphs will be found to have a special importance in their bearing on the origin of the Phœnician Alphabet."

"But the great bulk of the tablets belonged to the linear class, exhibiting an elegant and much more highly developed form of script, with letters of an upright and singularly European aspect. The inscriptions, over a thousand of which were collected, were originally contained in coffers of clay, wood, and gypsum, which had been in turn secured by clay seals impressed with finely engraved signets, and counter-marked and countersigned by controlling officials in the same script while the clay was still wet. The clay documents themselves are beyond doubt the Palace archives. Many relate to accounts concerning the Royal Arsenal, stores and treasures. Others perhaps, like the contemporary cuneiform tablets, refer to contracts or correspondence. The problems attaching to the decipherment of these clay records are of enthralling interest, and we have here locked up for us materials which may some day enlarge the bounds of history."

The Lower Town of Knossos.—"Exploratory digging by Mr. Hogarth to the south and west of the Palace revealed a veritable Pompeii of houses of the same early period, which yielded, among other things, by far the finest series yet found of vases of the singular primitive Cretan polychrome style, unrepresented in European museums. One remarkably well preserved block of buildings appears to be a group of shrines devoted to a Pillar worship, such as is known on the Phœnician and Palestinian coasts, and of which the Palace itself supplies an example connected with the cult of the Cretan Zeus."

The Cave of Psychro.—"Finally, the clearing of the Cave of Psychro, long notorious for its rich votive deposits, was also carried out by Mr. Hogarth. This cave is no other than the holy Dictaean Cavern, in which Hesiod and Virgil state that the

Supreme God was cradled. There took place the legendary union of Zeus with Europa, and therefrom, as from another Sinai, Minos brought down the law after communion with the God. The blasting away of the fallen rocks in the upper half of the Grotto revealed a rude altar of burnt sacrifice, and a sacred enclosure or *Temenos*, cumbered with deposit from five to seven feet deep, full of vases, libation tables, weapons, and implements in bronze, bone, and iron, statuettes in terra-cotta, and models of everyday objects, dedicated to the God. In the lower half, a profound abyss, where a gloomy subterranean pool, out of which rises a forest of stalactitic pillars, continues into the heart of the mountain, a great surprise was in store. For not only was the bottom mud full of bronze statuettes, gems, and articles of male and female use, but the vertical slits in the pillars were found to have been used as niches, and to contain an immense number of votive double axes, weapons, and trinkets." "The discoveries made in this cave cover the whole primitive period of Cretan history back to the pre-Mycenæan epoch."

Future Work.—"Among the other sites included in the British Concessions are two votive caves, the citadels of more than one Mycenæan city of Eastern Crete and Præsos, the ancient capital of that region, within whose walls the language of the old indigenous stock—the Eteokretes of the *Odyssey*—survived to historic times. Here, if anywhere, should be found the key to the undeciphered hieroglyphic script of Crete; and it is to be hoped that sufficient funds may be forthcoming to begin excavation at this spot during the coming season under the auspices of the British School at Athens. The exploration that has thus been taken in hand is not confined to the back-waters of antiquarian research. It lies about the fountain-head of our own civilisation. Inadequately supported as it has been, it has already produced results which throw an entirely new light on the first development of high art, the origin of letters, the early religion and ethnography of the Greek lands, the most ancient connections between Europe and Egypt. To ensure the execution of the still extensive programme before it, the Cretan Exploration Fund needs contributions to the amount of at least £3,000."

Subscriptions may be paid either to Mr. George Macmillan (as Hon. Treasurer), at St. Martin's Street, London, W.C., or into the account of "The Cretan Exploration Fund" at Messrs. Roberts, Lubbock & Co.'s, Lombard Street, E.C. J. L. M.

Religion.* Lang.

The Making of Religion. By Andrew Lang, M.A., LL.D., St. Andrews. Second Edition. London. Longmans, 1900. 8vo, pp. xxii, 355. Price 5s. net. **3**

The new edition of "The Making of Religion" does not call for a lengthened notice in these pages. It is true that the revolutionary theory contained in the second part of the work has never yet been fully discussed. But to do so would require nearly as much space as the original occupies. On the other hand, the question raised by the earlier half of the book as to the validity and import of certain phenomena, vulgarly called "spiritualistic," is hardly one for the Anthropological Institute.

The new edition is introduced by a new preface, in which Mr. Lang restates his position, makes a few explanations (including an indication of what he thinks probable as to the origin of a savage belief in "a kind of germinal Supreme Being"), and attempts to meet some objections. But the last word has yet to be said.

Cautious controversialists must not rest satisfied with reading the preface. In the body of the work a number of modifications have been made where specific statements or inapposite comparisons have been challenged. Some of the rhetoric has been pared down, and some of the printers' errors in the first edition have been corrected. The latter were numerous, and survivals (such as *reduce* on p. 207 for *seduce*, and *Utilexo* p. 209 for *Utikxo*) still disturb the reader. The volume is handy, and the reduction in price will probably render it popular. E. S. H.

Guilloche Ornament. Balfour.

Guilloche Pattern on an Etruscan Potsherd. Communicated by Henry Balfour, M.A., Curator of the Pitt-Rivers Museum, Oxford. **4**

The potsherd shown in the photograph, is of some little interest as illustrating apparently one of the many origins of the pattern known as the *guilloche*. The fragment is from an Etruscan tomb near Rome, and formed part of the collection of the late John Wickham Flower, now in the Pitt-Rivers Museum at Oxford. The main design of the vessel, which was of large size, would seem to have consisted in a series of incised double concentric circles so arranged as to present an overlapping or "fish-scale" effect. The work is rather carelessly carried out, and the effect is slightly irregular, while in one case the inner circle is omitted. One row is seen to consist of similar double concentric circles (the two circles being wider apart), and these overlap one another to the extent of the width of the space between any pair of the concentrics. In some cases the outer circles have been almost completed, giving almost the effect of overlapping transparent discs, but more to the right of the fragment (as viewed in the figure) the outer circle lines are broken with more care and intention, and the "over-and-under" effect of a perfect guilloche is practically arrived at. It would appear as though this specimen exhibited the genesis of a guilloche by a more or less unconscious process, beginning with concentric circles in series, "slipping" so as to overlap, and suggesting the adoption of the new design of combined running scrolls, the "over-and-under" or "plaiting" effect being at this stage only imperfectly grasped. In view of the numerous independent series of transitions by which the guilloche has been arrived at in various regions, this example may be of interest. H. B.

Folklore: Animal Superstitions. Thomas.

O mercado de grillos: por N. W. Thomas. Published in *A Tradição*, II., 9 (September, 1900). Pp. 129–133. **5**

A short discussion of the meaning to be attached to the sale of certain insects and birds in various countries of Europe, usually at fixed dates. J.

Nigeria.* **Robinson.**

"*Nigeria, Our Latest Protectorate.*" By the Rev. Canon Robinson, M.A. 1900. London, Horace Marshall. 8vo, pp. xii., 222. Map and photographic illustrations. Price 5*s.* net. **6**

The issue of Canon Robinson's recent work, entitled "Nigeria, Our Latest Protectorate," is most opportune in view of the extension of British rule in the upper waters of the Niger. The volume before us deals almost exclusively with that region which for administrative purposes is now known as Northern Nigeria, and particularly with the Hausa people, who are by far the most important race inhabiting this region. Canon Robinson is well qualified to give us information concerning the Hausas, for as student of the Hausa Association he has visited Kano, the great commercial centre of the Hausa States, and has lived amongst the Hausas resident in North Africa, and as a result of his studies of the Hausa language and people he has brought out a Dictionary of the Hausa language, some specimens of Hausa literature, in addition to a small grammar, and the translation of the Gospel of St. John. The second chapter of his present book gives some account of the origin of the Hausa people, showing that although the earlier traditions may be unreliable, their history can be traced back to the 16th century, but not very much is known about them until the year 1802, when the conquest of the Hausa States by the Fulahs took place. Attempts have often been made to connect the Hausas with the Semitic races, but neither their language nor their physical characteristics appear to favour this view. The Hausa language is believed by the author of "Nigeria" to be in some way akin to Berber, but its exact relation to other languages must for the present remain doubtful. As to their physical characteristics, the Hausas seem to be true negros, but they are capable of great mental and physical development. Mention is made of their great superiority as soldiers, so much so that the term of Hausas has been applied in many cases to native troops serving under the British flag, even though only a certain proportion might be true Hausas. The Hausas are also able to carry very heavy loads, and are thus most useful as carriers. Canon Robinson gives a graphic description of the commercial tastes of the Hausas generally, and the chapter on Hausa writings and traditions indicates something of their mental capacity. It is believed that, although by virtue of the Fulah Conquest the Hausas are nominally Mohammedans, a large number of them are heathen to this day, and the Mohammedan influence has not been predominant in Hausaland for more than a century.

"Nigeria" may be regarded as a good introduction to the study of this interesting race, to which it may be hoped that before very long there may be many contributions from those who at the present time are brought in contact with them, so that we may realise the importance of the nation which by the enterprise and foresight of Sir George Goldie has been brought under the influence of the British Crown. C. F. H-B.

Pacific: Easter Island. **Edge-Partington.**

On the Origin of the Stone Figures or Incised Tablets from Easter Island. Communicated by J. Edge-Partington. **7**

In the Smithsonian Report for the year ending 30 June, 1889, there is an elaborate paper on Easter Island, contributed by Paymaster Wm. J. Thomson, of the U.S. Navy, which deals very carefully with the history, &c. of this island from its discovery to the visit of the U.S. Warship *Mohican*, when a careful survey was made of the island. Until the publication of this paper it was generally supposed that all clue had been lost to the history or origin of the colossal stone statues and of the incised tablets. It is, therefore, the more astonishing that during the short time that the *Mohican* was at Easter Island Mr. Thomson was able to obtain from the natives the most minute details of how these images were quarried, how transported, and placed in position upon the

platforms prepared for them. He acknowledges, however, that the fact of the images being in all stages of incompletion in the workshops, and abandoned *en route* to the coast in various directions, indicates, that the work was suddenly arrested; and yet no record has been handed down of the disturbance of any of the volcanoes on the island.

Of the incised tablets he says, "Their existence was not known until missionaries settled upon the island." The ability to read their characters may have continued until 1864, when the greater portion of the population was carried off by the Peruvian slavers. During the stay of the *Mohican* two of these tablets were secured, and an old man, the patriarch of the island, was induced, under the influence of rum, to translate them, along with other known specimens, photographs of which were shown to him.

As far as I am aware, no criticism of this paper appeared until Captain H. V. Barclay, R.M.L.I., late of H.M.S. *Topaze*, read a paper before the Royal Geographical Society of Australasia (South Australian Branch), on April 11th, 1898. After describing the visit of H.M.S. *Topaze* and the general features of the island, he, too, remarks that everything points to the sudden cessation of work, and that this was probably caused by some great volcanic catastrophe. Many of the figures, he says, are now standing vertical, but partly buried in volcanic mud, dust, and scoria. Captain Barclay attaches great importance to the evidence of this sudden cessation from work as being a proof of a vast volcanic outburst subsequent to the erection of these particular statues, which could not fail to have affected the whole area of the island and of every inhabitant on it, yet in the whole of these so-called translations of the tablets there is not a word about any such catastrophe; and yet had these people been descended from those living at that time some dim memory of it must have been handed down from father to son. Therefore, either the tablets were made subsequent to the date of the half-buried statues, and by a different race of people, who possessed no knowledge of any catastrophe, or else supposing them to have been made prior to the catastrophe, then we have the untenable position that the knowledge of how to read them was handed down from generation to generation through a period when the whole island must have been almost, if not quite, uninhabitable owing to the violent outburst of the great crater, and yet, though remembering the smallest detail of an obscure picture-writing, all knowledge of this terrible time is lost. Not only is this the case, but many of the so-called translations bear evidence of modern teaching. I think, therefore, that it may fairly be said that we are now no nearer the history of the statues or the meaning of the inscriptions on the incised tablets than we were before the publication of Mr. Thomson's paper. J. E-P.

Consanguinity.* **Davies.**

Consanguinity as a Factor in the Ætiology of Tuberculosis. A paper read at the Meeting of the British Medical Association at Ipswich, by Dr. Charles Davies, of Ramsey, Isle of Man, reported at length in the *British Medical Journal*, September 29th, 1900, p. 904. **8**

Dr. Davies thinks favourable opportunities for observing the effects of in-breeding are to be found amongst the inhabitants of the Isle of Man. For 600 years very little new blood has been introduced, and marriages, for the greater part, have been made between couples belonging to the same parish. The mortality from phthisis is 25·7 per 10,000 living inhabitants for the whole Island, nearly double that for England; the mortality for the isolated parish of Lonan, in which the families are closely related by marriage, and have been for many generations, is 41·17 per 10,000 inhabitants. Dr. Davies regards the high mortality as due to an in-breeding of families especially susceptible to tubercular infection. Unfortunately he gives no detailed results of an investigation into the various families within the parish, and how far the incidence of tuberculosis coincides with the degree of consanguinity. A. K

Mesopotamia: Astrology.* Thompson.

The Reports of the Magicians and Astrologers of Nineveh and Babylon. Vol. I., *Cuneiform Texts*: Vol. II., *English Translation and Transliteration.* By R. C. Thompson. London, Luzac & Co., 1900. 85 plates, pp. xvii, xci, 117. Price 12*s.* 6*d.* per volume net. 9

This is a book which is by its very nature more interesting to assyriologists than to anthropologists. Those who are deeply versed in the astrology of the Middle Ages will doubtless find valuable material for comparison with Western developments; but it is extremely difficult to discover any general principles underlying the decisions of the astrologer, and the study of them seems likely to throw no more light on ethnological questions than the consideration of the linotype machine would throw on the origin of the alphabet. If it is true that Babylonian religion is a highly complicated system, this is even more true of magic and astrology. The developments are so much the result of conscious endeavour that they do not come into the province of the ethnologist to a much greater extent than modern Anglican theology. Add to this, that the style is obscure, and the phraseology intentionally vague, and it is clear that the book is rather a happy hunting ground of the linguist than of the anthropologist, and to the linguists we accordingly commend it. The print is good, both in the cuneiform and the Roman characters, and there is an index, vocabulary, and table. There is also material bearing on the history of the calendar, and in one or two passages an instrument is noticed which seems to have been a kind of clock. N. W. T.

Natal. Balfour.

Native Smoking Pipes from Natal. Collected by H. D. R. Kingston, M.D., and described by Henry Balfour, M.A. 10

The four pipes figured in the accompanying illustration were collected some years ago by Dr. H. D. R. Kingston in Natal. The small-sized water pipe is of a well-known form in common use among the natives of South Africa, particularly those of Kaffir extraction. It consists of a cow's horn, through a hole in the side of which is fixed a hollow reed, on the top of which is fixed a bowl. This bowl presents the chief point of interest in this specimen, for instead of being laboriously made, after the native fashion, out of clay or some other stone, it consists of an ordinary penny stone wine bottle, inverted so that the neck fits on to the reed while the bottom has been broken away to form an open bowl. Nothing could have been better adapted to the purpose, and as I have heard of other similar examples I gather that the use of the wine-bottle is fairly common

NATIVE SMOKING-PIPE FROM NATAL.

Scale about one-fifth natural.

The ink bottle as such has of course no value to the native, but it becomes valuable when simply

and discarded by the white man. Both tobacco and Indian hemp are smoked in these pipes; the mouth is applied to the large opening in the horn and the smoke drawn through water in the horn. This specimen was obtained from an old Kaffir who was smoking it at the Agricultural Show at Pietermaritzburg in May, 1889.

The three smaller and extremely simple pipes were confiscated from convicts at one of the Natal convict stations where Dr. Kingston was medical officer. Convicts are not allowed to smoke until they have served a certain time with good behaviour. Two of these pipes (figs. 1, 2) are simple short tubes of bone, wide open at both ends. One of them (fig. 1) is partly wrapped in skin, and is decorated with beads, and would be worn suspended as a *charm* round the neck, in order that its real function might escape detection leading to confiscation. The third (fig. 3) is of clay and of tapering form, with wide aperture at the larger end forming the bowl, and narrow orifice at the pointed end which serves as the mouthpiece. These illicit clay pipes would be baked at the road-side fire, tended by one of the gang for the coffee kettle while at work, or in the cook-house by one of the "sweepers," who are not very strictly watched. These and the bone pipes are used either for tobacco or hemp, whichever can be obtained. H. B.

NATIVE TOBACCO-PIPES FROM NATAL.
Scale, ½ natural.

Folklore: Ireland.

Rhŷs.

On certain Wells in Ireland. Communicated by Professor J. Rhŷs, with extracts from a letter of Sir Henry Blake, G.C.M.G. 11

One day not long ago I had the good fortune to meet Professor Mahaffy, and the conversation was directed by me to the question of certain Irish wells which were not to be approached with impunity. He mentioned the story, which I append, and said it was from Sir Henry Blake, Governor of Hong Kong, that he had heard it. I wanted it in full for my forthcoming book on "Celtic Folklore," which has since been published by the Clarendon Press. So I wrote to Sir Henry Blake and received an ample reply; but as it has come too late for my "Celtic Folklore," I send his letter to you, as it is far too good to be lost. It is dated Government House, Hong Kong, 30th October, 1900, and runs as follows:—

"I heard of the incident related by Professor Mahaffy, when stationed at Belmullet, about the year 1866. The island is Innis Gloria, a small island lying off Termoncara, an old churchyard in the Mullet about 2 miles from Binghamstown. There are but few families living on the island. On the occasion referred to every male was away in Belmullet, when heavy weather came on which lasted for several days. No woman dared to take water from the well, the tradition being that if they did so the water would turn to blood and worms. They were literally perishing with thirst when,

happily, a son was born. The infant was immediately taken to the well, and a tin 'pannikin' was held in his hand with which the much needed water was ladled out. Dean Lyons, Roman Catholic Dean, who was parish priest at Binghamstown, tried ineffectually to break down this superstitious observance. The island was once connected with the Mullet, and at low water the remains of a causeway may still be seen. The place was always considered holy, and every funeral procession to Termoncara goes out as far towards the island as the tide will allow before turning into the old churchyard. In the old ruined church exists, or existed—I write from recollection of over 30 years ago—an old wooden image supposed to be of the Virgin or of some one of the Saints. To this the people attributed miraculous powers, and large numbers visited the island to pray to it. I heard, but cannot vouch for its truth, that Dean Lyons took this image out to sea and sank it by attaching weights to it. Some time after there was a heavy storm, during which the image, or idol, was washed ashore. I am afraid to mention the name of the well on the island, but I have a dim idea that it was a holy well of St. Brigid; however, 'Erris and Trelawney,' a book by the Rev. Caesar Ottway, published about 1850, contains a very exhaustive account of that portion of the County Mayo.

"In the Island of Inniskea, south of the Mullet, there is a still more curious superstition, for here the object of reverence, having the power of calming the sea when in great storms the fishermen are in danger, by being brought out from its flannel cover and carried to the sea, is a stone, now in two or more pieces, called the 'knievogue,' or little saint, not even in the shape of a human figure. Popular tradition assigns to foreign aggressors, or to Cromwell's troops, the breaking of the image, and here again the clergy stepped in with an attempt to remove the knievogue, which was the really paramount object of worship on the two islands of Inniskea. The curate induced the islander in whose keeping the knievogue was, to hand it over to him, and, accompanied by his henchman, he set out in his boat across the harbour from the south to the north island, but during his passage a great storm arose, and he was saved with difficulty. He concealed the image in the north island, and went away. But he was watched by an old hag who could not understand his movements, and by whom the precious knievogue was found and restored. Each year a new flannel covering is made for it. But this was all forty years ago, and I cannot say what iconoclasm may not have been introduced by that destroyer of folklore, the national schoolmaster."

So far in answer to my question; but Sir Henry Blake adds the following information about another practice:—

"Between Belmullet and Binghamstown is a large well to which women come to pray for the recovery of sick relatives. They go round the well seven times on their knees, while telling their beads. If at the conclusion of their devotions any living thing is seen in the well their prayer is answered, and they retire filled with the blessed elixir of Hope. I have seen a poor woman kneeling for hours over the well with hands clasped, and gazing with agonised anxiety into the clear waters. I remember thinking how much apprehension one might relieve by dropping a few worms into the well now and again! I have not come across this particular superstition in any other part of Ireland."

I do not wish to offer any remarks on Sir Henry Blake's letter, but I may say that after this remarkable instance of his interest in Irish folklore I shall probably not be alone in wishing him back in Ireland, however happy he may feel in the discharge of his duties at Hong Kong.

J. RHŶS.

Siam.* **McCarthy.**

Surveying and Exploring in Siam. By James McCarthy, F.R.G.S., Director-General of the Siamese Government Surveys. London, John Murray, 1900. 8vo, pp. xii + 215. Price 10*s.* 6*d.* net. **12**

Mr. McCarthy's work is an account in narrative form of his personal work in connection with the survey of Siam during many years. When first engaged by the Siamese Government the author had to begin work practically single-handed, and for some years was chiefly engaged in educating a staff of young Siamese assistants to assist in the work of the survey of the country.

The story of the triangulation of the Northern frontiers of Siam, as they existed before 1893, is a remarkable record of physical endurance and patient and monotonous labour of an exhausting character.

The physical difficulties of the country, the absence of transport facilities, the scantiness of population—and consequent scarcity of supplies—and the violent character of the fevers which exposure in Indo-China is sure to induce, make it one of the most trying portions of the globe to travel in. When Mr. McCarthy began his work in Siam, moreover, the majority of the people inland knew very little about Europeans or their habits, and the chiefs regarded them with suspicion and dislike. Moreover, the sextant and the theodolite conveyed a general idea of magic, which was uncanny to the ordinary hillman, and consequently, without doubt, viewed with disfavour by the spirits of the forest, the river, and the mountain, as well as by the hardly less numerous petty officials of the Lao States. With the most important landowners thus at first leagued against him, even official documents with the Royal seals of the Bangkok Court upon them failed to secure him from passive obstruction, and even active interference. Thus Mr. McCarthy's claim that his work was carried out under much discouragement is, in fact, not exaggerated, and no Gold Medallist of the Royal Geographical Society has ever better deserved the honour.

It is a pity that a record of such a really fine piece of scientific work should be spoiled somewhat by the jerky style in which it is written, and a certain sense of incompleteness which characterises the information the author gives regarding the country in which he worked and the peoples inhabiting it. The ordinary reader will get a somewhat confused idea of the geography and ethnology of Indo-China unless he reads with care. He will be rewarded here and there, especially if he has travelled under difficult conditions himself, with some passages which refer to places which have hardly ever been described before, and which singularly appeal to the imagination. Such, for instance, are the descriptions of the uplands of the Chieng Kwang highlands, and the scenes from some of the highest peaks of Indo-China beyond the Me Kong. Indo-China is very rich in beautiful scenes, but its beauties are often hard to win. The surveyor or the miner, who must penetrate into the deepest recesses of nature, are those to whom they are most open; and among all the joys of earth there is none so keen as that of the traveller standing upon the verge of the lonely glories of Nature. These moments are evidently, from Mr. McCarthy's account, to be enjoyed in Siam, and fortunately too; for the conditions of inland travel are not too full otherwise of unalloyed pleasures.

Undoubtedly the most interesting portion of Mr. McCarthy's work is that which deals with the very interesting races inhabiting the hill districts north of latitude 7°. While the Lao or Tai people generally inhabit the elevated valley lands, throughout the rough forest tracks among the mountains a number of tribes are found living as a rule a roving life, speaking different languages, and having different customs. Their number and variety are a puzzle to the traveller, and it is very difficult to classify them, or to come to any satisfactory explanation as to their relationship to one another. At the same time it is possible to distinguish a group of tribes, generally known to the Siamese and Lao by the prefix Ka, *e.g.*, the Ka Yuen, Ka Hok, and some others,

including the Lanten, who are a very primitive group wearing hardly any clothes, worshipping only the evil spirits in the nature round them, and cultivating burnt forest clearings with scanty crops of cotton, rice, or Indian corn. The other tribes are generally more civilised, and are expert in silver work or embroidery, with which they adorn themselves in the most quaint and picturesque costumes to be found in the Far East. Several of the latter show distinctly Chinese characteristics, such as the Meo, Yao, and others. To within the last six years a steady movement of these peoples has been apparent from the unsettled territories of the Chinese frontiers on the north and east to Siamese territory on the south and west. This movement has at present ceased, owing to the establishment of comparative security and peace around Tongkin, and the extension of French rule to the left bank of the Me Kong. It will be interesting to see what the future of these liberty-loving shy-mannered mountaineers will be. A complete and exhaustive study of them has yet to be made, and will be of the greatest interest. Mr. McCarthy gives us much that is important regarding them, but he merely whets the appetite on a subject with which comparatively few writers have dealt.

A number of photographs, and some pen and ink sketches, help to illustrate the text. A good index and triangulation charts, with the map constructed from the survey, add greatly to the value of the work. H. W. S.

Burmo-Chinese Frontier.* Government Report.

Report on the Administration of the Chin Hills for the year 1899-1900. Rangoon. 45 pages, price 1s. 6d. 1900. **13**

Report on the North Eastern Frontier for the year 1899–1900. Rangoon. 21 pages, price 11¼d. 1900.

Report on the Administration of the Shan States for the year 1899–1900. Rangoon. 112 pages, price 1s. 6d. 1900.

In these three reports we have a complete account of the measures which are being taken by the British Government to bring the wild tribes along the Burmo-Chinese Frontier under control. But, as is usually the case with savages brought under the influence of civilisation, the process of education is fatal to them. Thus Mr. Hildebrand notices that the population in the States of Naungpale and Nammekon has decreased 50 per cent. since 1899, and he goes on to say, "The chiefs and "people are aware of it, of course, and are somewhat alarmed at it. They ascribe "it to (*a*) the migration to Burma, (*b*) to the many deaths among both children and "adults. I am absolutely unable myself to account for such a very sudden change "from what was apparently a healthy community in 1875 to what is now evidently "but the remnants of a race very quickly dying out. The migration to Burma can, "I think, scarcely account for more than 10 per cent. of the vacancies. The next "thing that strikes one is the change in the people themselves. From being a blustering "set of semi-savages, all going about armed to the teeth with guns, *dahs*, and spears, "they are now a shrinking, timid people, going about almost entirely unarmed. I "scarcely saw a gun or a spear the whole journey through these States, and I have "formerly sat with hundreds of them standing round and wandering about my camp, "not one of whom carried fewer than three spears and possibly two *dahs*, and most "of them also with a gun. From living, as they used to do, by raiding their neighbours, "and carrying men, women, children, and their cattle into captivity, they are now "mere plodders of the soil, with no more predatory instincts apparent than in the "peaceful law-abiding Shan or Taungthu. Their reformation, for the time, at any "rate, is complete, and it has been accomplished so suddenly that, accompanied as it "is by so many deaths, it is rather painful to see it. They seem to have lost all heart, "and I feel quite sorry for them." In fact, they are disappearing like the Tasmanians before the advance of civilisation, and will in a short time be extinct. W. C.

American Negro.* **Du Bois: Eaton.**

The Philadelphia Negro; a Social Study. By W. E. B. Du Bois, Ph.D. *Special Report on Domestic Service.* By Isabel Eaton, A.M. (No. 14 of the Series in Political Economy and Public Law of Publications of the University of Pennsylvania.) Pp. xx, 520. **14**

Dr. Du Bois, who is now the Professor of Economics and History in Atlanta University, records in this work the results of an inquiry into the present condition of the negroes of Philadelphia, mainly conducted in the seventh ward of that city. He hopes that his study will emphasize the fact that the negro problems are problems of human beings, that they cannot be explained away by fantastic theories, ungrounded assumptions, or metaphysical subtleties. The inquiry occupied fifteen months, and was undertaken by the University of Pennsylvania at the instance of Miss Susan P. Wharton. It is analogous to the work performed by Mr. Charles Booth, in his monumental volumes on the life and labour of the people of London. The negroes are growing in number more rapidly than the whites, and the proportion of women and of persons between the ages of 18 and 35 is greater among them than among the whites. Their death rate is high. The practical importance of a study of the present social condition of a race, which, though it dwells with others in a large city, is separate from them in almost every respect, is indicated by the observation that "the class of negroes which the "prejudices of the city have distinctly encouraged is that of the criminal, the lazy, "and the shiftless: for them the city teems with institutions and charities; for them is "succour and sympathy; for them Philadelphians are thinking and planning; but for "the educated and industrious young coloured man who wants work and not platitudes, "wages and not alms, just rewards and not sermons—for such coloured men Philadelphia "apparently has no use." Though race prejudice is not as great as it used to be, it is till powerful enough to keep down the progress of the negro, however capable and intelligent he may be.

The method adopted was to select the ward of the city which contained the largest population of negro descent, in which they amount to nearly one-third of the whole population, and number nearly 9,000, or one-fifth of the negro population of the thirty-seven wards into which the city is divided, and to visit every house inhabited by them armed with six schedules of questions. This, it may well be believed, was a mission requiring great tact and judgment, as some of the questions injudiciously put might have raised feelings of resentment, and either answers might have been withheld or false answers given. It is, perhaps, not surprising, therefore, though it is disappointing to the anthropologist, that no anthropometric measurements or observations were attempted, and the inquiry was made exclusively a sociological one. The educational condition disclosed was relatively not unsatisfactory, 81½ per cent. of the whole being able to read and write. The occupation of 61½ per cent. of the males and 88½ per cent. of the females was that of domestic and personal service (as compared with 17 per cent. for males and 38 for females in the whole population of all colours). The negroes of the seventh ward group themselves into 2,276 families, of which 19 per cent. are so poor as to earn $5 and less per week on the average. Much valuable information is given as to their organised life, which mainly centres in the churches, almost wholly apart from the whites; as to criminality, pauperism, and alcoholism among them, and generally as to their environment. Dr. Du Bois' general conclusion is that the negro is "here to stay," and that it is for the advantage of both races that he should make the best of himself, so that the white race ought to help him and not hinder him in doing so; but that the negro race has an appalling work of social reform before it. A bibliography of books relating to the negro generally, and to Philadelphia negroes in particular, as well as one of books and pamphlets written by Philadelphia negroes, is appended. Miss Eaton's able Report pursues the inquiry further in the special direction of negro domestic service, and contains a great number of valuable statistics and acute observations. E. W. B.

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BOWL, VASE, AND MIRROR, FROM A MEDIÆVAL CHINESE TOMB.
BRITISH MUSEUM.

MAN, 1901. PLATE B.

ORIGINAL ARTICLES.

China. With Plate B. Read.

Relics from Chinese Tombs. Communicated by C. H. Read, F.S.A., President of the Anthropological Institute. 15

A correspondent of mine in China, an English Jesuit missionary in the province of Shen-si, sent home during the past year the contents of an early mediæval Chinese tomb. I fear that in the recent rising against foreigners, he, like many other worthy men, has fallen a victim to the deep-seated hatred of the Chinese for the foreigner, and that this may be his last consignment. The objects he sent are, from several points of view, of high interest. They consist of two pottery bowls, a bottle or vase, and a mirror. The latter is of the circular kind, fairly thick, and with a raised design consisting, apparently, of animal forms, and an inscription on the back. It is of the usual white bronze, and unfortunately the back is much worn, so that the inscription is barely discernible, and has been declared to be illegible by all the Chinese scholars to whom I have been able to show it. This is the more to be regretted, as my correspondent states that it bears on it the name of an army leader of the Fu-Tang dynasty, and that the interment is thus dated within the limits of this man's life. There is a further difficulty that though the T'ang dynasty is well known as a historical period, the term Fu-Tang is unknown to my Chinese friends. It seems, however, probable that he refers to the T'ang dynasty, which dated from A.D. 618–923, as the character of the objects would suit very well for this period.

The two bowls are of a dull buff clay very well made, in shape like a reversed shallow cone, the whole of the inside and the outside nearly to the foot of each covered with a thick dull red glaze, almost exactly the colour produced by the Meissen chemist, Böttger, in his early essays at reproducing the Chinese ware, with the difference that here the colour is that of the glaze, while his colour was that of the clay itself. The vase is of a long oviform shape, with a small neck, of a grey ware, covered nearly to the foot with a dull brown or invisible green glaze, filled with minute specks of a light tint.

Circular bronze mirrors of the kind now before us are very widely distributed over Asia, and even into Europe. They occur with early bronze remains in Siberian finds, where they are held to be objects of worship, they are found in Central Asia, are not infrequent in the Caucasian tombs, called by Monsieur Chantre "Scytho-Byzantine," and are often found in Southern Russia. In Japan they have been found by Mr. Gowland in the dolmens, which he assigns to a period that ended in the 7th century of our era. There is thus no reason, from the evidence furnished by the mirror, why the interment in which it was found should not belong to the T'ang dynasty.

The vase, though of simple character and style, may equally be placed as far back. Apart from pieces of a known later date, when ancient forms were imitated, and fanciful glazes in vogue, the only vase comparable with it is one in the British Museum from Corea, which had originally on it the dealer's label stating that it was "ten thousand years old." Making the necessary deduction for the hyperbole of the Chinese vendor, it may fairly be assumed that the vase, even if a comparatively modern copy, represented to him and his customers what would be considered a very old piece. If we find that it bears the same character in the make and general appearance as one that is found in circumstances beyond suspicion, the later may reasonably be placed as of some considerable age. By itself, such evidence would justly be thought of little value, but in the present case we have the added testimony of the other objects in the find.

The small red glazed bowls are of a type, as to manufacture and glaze, quite unknown both to me and to several collectors of knowledge and judgment to whom I showed them. It is but seldom, in my experience, that any of the ceramic products of China can be safely assigned to any of the dynasties so early as the T'ang, though the Chinese writers boldly claim that incomparable *porcelain* was made during

that period. Dr. Bushell, in "Oriental Ceramic Art," his magnificent work on the fine collection of Mr. Walters of Baltimore, gives detailed accounts of the jade-like and milk-white translucent wares of the T'ang dynasty, but says nothing of the humbler clay. He states, however, that tea came into general use about this time, and this gives us a slender clue that it may be worth while to follow. The form of these two bowls is precisely that of some of the archaic-looking tea bowls of Japan, and of these, one of the most ancient and valuable kinds is known as *Temmoku*, a type admittedly copied from the Chinese. Is it not possible that the bowls now in question are the tea bowls of the T'ang dynasty, buried with their owner in company with his mirror and his wine bottle? Dr. Bushell makes another statement, that "Arab trade with China was very extensive "during the eighth and ninth centuries," which may serve to explain the wide distribution of the Chinese type of mirror over the rest of Asia, and thus provide another small link in the chain of evidence.

Owing to the strong prejudice of the Chinese against excavations on ancient sites, from the fear of disturbing their departed ancestors, remains of this kind are but rarely to be obtained, and the probable death of my missionary correspondent is, therefore, to be regretted on other than personal grounds.

The dimensions of the objects are as follows:—Diam. of mirror, $4\frac{1}{4}$ in.; diam. of bowls, $5\frac{1}{2}$ in.; height of vase, $7\frac{3}{4}$ in. C. H. READ.

Obituary: Max Müller. Macdonell.

Friedrich Max Müller: born 6th December 1823, *died 28th October* 1900. **16**
Communicated by A. A. Macdonell, M.A., Boden Professor of Sanskrit in the University of Oxford.

With Friedrich Max Müller, who died towards the end of last year, has passed away a personality that exercised a wider influence in the world of learning than perhaps any other scholar of the 19th century. The only son of the distinguished poet Wilhelm Müller and of a daughter of Präsident von Basedow, prime minister of the small Duchy of Anhalt-Dessau, he was born at Dessau in 1823. Losing his father when scarcely four years of age, he was educated in his native town till 1836, but spent the last five years of his school life at Leipzig. Having early shown a talent for music, he for a time seriously contemplated taking up music as a profession, but was dissuaded from doing so by Mendelssohn. He decided to adhere to the study of the classical languages, and entered the University of Leipzig in 1841. But even in his first term he did not limit himself to Latin and Greek, as his lecture-book (*Collegien-Buch*) shows. For, besides lectures on Demosthenes, Aristophanes, Propertius, and Scenic Antiquities, under Professors Hermann, Haupt, and Stallbaum, he attended no fewer than seven other courses, including the Theory of Musical Harmony, Hebrew Grammar, History of Old German Poetry, Æsthetics, Psychology, and, what will be specially interesting to readers of this journal, Anthropology under Lotze. The assiduity and wide range of his studies is sufficiently apparent from the

fact that he attended no fewer than 49 courses of lectures during the five terms of his University life at Leipzig. By the beginning of his second term, he was, however, persuaded by Professor Hermann Brockhaus, the first occupant of the recently-founded chair of Sanskrit, to devote himself to learning the classical language of ancient India. This was an extremely important step in his career, for Sanskrit was the starting point of his work in four different branches of learning, in all of which he was destined to be a pioneer. The first result of his Sanskrit studies was his translation of the now well-known collection of fables, the *Hitopadeśa*, which he published when only 20 years of age. Having graduated Ph.D. in 1843, he spent the greater part of 1844 at Berlin, where he attended the lectures, among others, of Franz Bopp, the celebrated founder of the science of Comparative Philology, and those of Schelling, the eminent philosopher. To the early influence of the former may be traced his studies in the subject which he represented in the University of Oxford for 32 years. To the teachings of the latter was doubtless due his interest in philosophy, which he maintained to the end of his life; for the last book he published was an account of the *Six Systems of Indian Philosophy* (1899).

Early in 1845 Max Müller went to Paris, where he came under the influence of Eugène Burnouf, eminent not only as a Sanskritist, but also as the first Zend scholar of his day. At Burnouf's suggestion young Max Müller set about collecting materials for an *editio princeps* of the *Rigveda*, the most important of the sacred books of the Brahmans, and the oldest literary monument of the Aryan-speaking family of nations. He accordingly began copying and collating MSS. of the text of that work, and, in pursuance of his enterprise, came over to England in 1846, provided with an introduction to the Prussian Minister in London, Baron Bunsen. Receiving a recommendation to the East India Company from him and from H. H. Wilson, the first Professor of Sanskrit at Oxford, he was commissioned by the Board of Directors to bring out at their expense a complete edition of the *Rigveda*, with the commentary of Sāyaṇa, the great 14th century Vedic scholar.

In June 1847 he visited Oxford to be present at the meeting of the British Association, at which he delivered an address on Bengali and its relation to the Aryan languages. As the first volume of his edition of the *Rigveda* was now being printed at the University Press, he found it necessary to migrate to Oxford. Here he settled in 1848, and spent the rest of his life. In 1850 he was appointed Deputy Taylorian Professor of Modern European Languages, succeeding in 1854 to the full professorship. In 1859 he published his important *History of Ancient Sanskrit Literature, as far as it illustrates the Primitive Religion of the Brahmans.* Dealing exclusively with the Vedic period of Indian literature, this book contains much research on Sanskrit works at that time accessible in MS. only.

On the death of Professor Wilson in 1860, Max Müller became a candidate for the vacant chair, his claims being very strong on the score of both ability and achievements. He was opposed by Monier Williams, who had been Professor of Sanskrit at the East India College at Haileybury till it was closed in 1858. The election being in the hands of Convocation, came to turn on the political and religious opinions of the candidates rather than on their merits as Sanskrit scholars. Party feeling ran high, and large numbers came up to vote. Monier Williams proved victorious, with a majority of 223 out of a total of 1,433 votes recorded.

There can be little doubt that this defeat was a bitter disappointment to Max Müller, and exercised a very decided influence on his subsequent career as a scholar. It marks the second turning point in his intellectual life. Sanskrit studies had formed his main interest for almost 20 years. Had he been successful in the contest he would probably have limited himself almost entirely to his favourite subject, and would thus have produced, during the latter half of his life, works of more permanent value in the

domain of research. But he would hardly in that case have acquired the world-wide fame which he so long enjoyed.

His marvellous industry was now largely deflected into other channels. He began to pay considerable attention to Comparative Philology, which in those days was much more dependent on Sanskrit than it is now. He according delivered two series of lectures on the *Science of Language*, at the Royal Institution, in 1861 and 1863. These lectures, which were afterwards published in an extended form and passed through a large number of editions, soon raised Max Müller to the rank of the standard authority on Philology in the estimation of the English public. Though much of what is contained in them is now out of date, there can be no doubt that they not only for the first time aroused general interest in the subject of Philology in England, but also exercised a valuable stimulating influence on the work of scholars in the 'sixties and 'seventies. As, however, the science of Comparative Philology has been transformed during the last quarter of a century, it would have been impossible to bring these lectures into harmony with the present standard of research without entirely rewriting them. The fact that later editions have only been modified, has led to a good deal of confusion on the subject in this country. It was in these lectures that Max Müller first displayed that power of lucid popular exposition and of investing a dry subject with abundant interest, which has more than anything else contributed to make his name so famous.

Besides various essays on Language, which have appeared in a collected form in the third volume of his *Chips from a German Workshop* (last edition 1899), Max Müller also published in 1888 a philological work entitled *Biographies of Words and the Home of the Aryas*. Another work largely concerned with language is his *Science of Thought*, the main thesis of which is the inseparability of language and thought. This and most of his writings of a philosophical nature abound with clever and ingenious ideas, but he can hardly be said to appear as a systematic thinker in any of them. For his cast of mind was rather that of the poet than the philosopher. In 1868 Max Müller was appointed to the Professorship of Comparative Philology which was founded for his benefit at Oxford. This chair he held down to the time of his death, though he retired from its active duties in 1875.

Max Müller was not only the introducer of Comparative Philology into England. He also became a pioneer in this country of the science of Comparative Mythology founded by Adalbert Kuhn with his epoch-making work, *Die Herabkunft des Feuers*, published in 1849. Beginning with his essay on *Comparative Mythology*, which appeared in 1856, he wrote a number of other papers on mythological subjects, concluding his labours in this domain with a large work entitled *Contributions to the Science of Mythology* (two vols., 1897). His mythological method, based on linguistic equations, has hardly any adherents at the present day. For most of his identifications such as Greek *Erinys* = Sanskrit *Saranyūs*, have been rejected owing to the more stringent application of phonetic laws which now prevails in Comparative Philology. Nor does his theory of mythology being the result of a "disease of language" any longer find support among scholars. Nevertheless, his writings in this field also have proved valuable by stimulating mythological investigations even beyond the range of the Aryan family of languages. Max Müller's linguistic and mythological theories in the first place suffered from his investigations being limited to the Aryans. Having, moreover, formed these theories before the appearance of the *Origin of Species*, he never modified them in accordance with the doctrine of evolution.

His mythological work brought several essays on folk-lore in their train. The first of these, dealing with *Popular Tales from the Norse* (1859), was followed by others on the *Tales of the West Highlands* (1861), *Zulu Nursery Tales* (1867), and *Myths and Songs from the South Pacific* (1876). Another treated the subject of *Folk lore* itself (1863). One of the most interesting and important was *On the Migration of Fables*

(1870). It is based chiefly on the investigations contained in Benfey's epoch-making translation of the Sanskrit *Panchatantra* (1859), in which that great scholar traced the westward wanderings of that collection of Indian Buddhist fables from the 6th century onwards and its far-reaching influence on the mediæval literature of Europe.

Allied to Max Müller's mythological researches was his work on the comparative study of religions. Here, too, he was a pioneer; and the literary activity of the last 30 years of his life was largely devoted to this subject. This work was begun with four lectures on the *Science of Religion* at the Royal Institution in 1870. These were followed by a lecture *On the Religions of the World* delivered in Westminster Abbey in 1873. Five years later he inaugurated the annual series of Hibbert Lectures by a course on the *Origin and Growth of Religion, as illustrated by the Religions of India*. Later, he discussed, as Gifford lecturer at Glasgow during the years 1888 to 1892, various aspects of religion, under the titles of *Natural Religion*, *Physical Religion*, *Anthropological Religion*, and *Theosophy or Psychological Religion*.

But of even more far-reaching influence than all these lectures was the great enterprise which Max Müller initiated in 1875, and to devote himself to which he relinquished the active duties of the Chair of Comparative Philology. This was the publication, by the Oxford University Press, under his editorship, of the *Sacred Books of the East*, a series of English translations by leading scholars of important non-Christian Oriental works of a religious character. This undertaking has done more than anything else to place the historical and comparative study of religions on a sound basis. Of the 51 volumes of the series all but one (and the two concluding index volumes) had appeared before the death of the editor. Over 30 volumes represent the Indian religions of Brahmanism, Buddhism, and Jainism, being translations from Sanskrit, Pāli, and Prākrit; but the series also includes versions of Chinese, Arabic, Zend, and Pahlavi books. Max Müller himself contributed three complete volumes and part of two others to the series.

Though debarred by his defeat in 1860 from officially representing Sanskrit in the University, Max Müller continued to promote Sanskrit studies in many ways. Besides finishing the sixth and last volume of his *Rigveda* in 1873, he published several important Sanskrit texts. Thus, he initiated the Sanskrit series in the *Anecdota Oxoniensia* with four publications of his own, partly in collaboration with pupils; and the three other contributions which have appeared, were all undertaken at his instigation. In 1883 he published a series of lectures on the value of Sanskrit literature, which he had delivered at Cambridge, in a volume entitled *India, what can it teach us?* The main importance of this book lies in the "Renaissance Theory," which he here propounds. He endeavours to prove that for several hundred years there was a cessation of literary activity in India, owing to the incursions of foreigners, but that there was a great revival in the 6th century A.D. This theory, though now disproved by the evidence of inscriptions, exercised a decidedly stimulating influence on Indian chronological research.

Max Müller was, moreover, always ready to help students of Sanskrit informally. Thus, he gave up much of his valuable time to directing the studies of three young Japanese who came to Oxford on purpose to learn Sanskrit, in order to be able to read, in the original, Buddhist works which they knew in Chinese translations only. All of these pupils published valuable work connected with ancient India under his guidance. One of them, Bunyiu Nanjio, translated, at his instance, in 1882, the Chinese catalogue of the many hundreds of Buddhist Sanskrit books, which were rendered into Chinese from the 1st century A.D. onwards. Another, Kenyiu Kasawara, published in the *Anecdota Oxoniensia*, a collection of Buddhistic Sanskrit technical terms. The third, Takakusu, at his instigation,

translated from Chinese in 1896, the travels of the pilgrim I-tsing, who visited India during the years 671-95 A.D.

It is known that in the 7th century, and later, Sanskrit was studied in Japan, where Buddhism had been introduced by way of Corea. But Sanskrit learning had long died out, and in 1879 there was no one in Japan who knew anything of the sacred language of ancient India. Now, Sanskrit is being taught at Tokyo and elsewhere by Max Müller's Oxford pupils, and there is every prospect of these studies leading to important results which will throw light on the early history of the spread of Indian civilisation over the countries of the farther East. This is especially likely now that the news has arrived of a society having been founded in Japan to commemorate the services of Max Müller. One of its objects is the systematic search for Sanskrit MSS. in Japan, Corea, and China. We know that hundreds and thousands of Sanskrit MSS. were taken back by the numerous Buddhist pilgrims from the East, who in the early centuries of our era visited India, the Holy Land of Buddhism. No trace of such MSS. had been found, till, owing to Max Müller's persistent efforts, a Sanskrit MS. of the 6th century, the oldest known at that time (1880), was discovered in Japan. A facsimile of it is to be seen in the Bodleian Library. Max Müller constantly urged scholars and missionaries to search for rare and important MSS. in China, as well as in India. In this way he himself acquired a valuable collection of about 80 Vedic MSS. from India.

Max Müller did much to advance the interests of learning not only by his writings, lectures, and correspondence, but by his personal influence. Familiar from his earliest days with court life on a small scale at Dessau, and afterwards intimate with Baron Bunsen, the Prussian Minister in London, Max Müller became acquainted with our own Royal family, and subsequently with many of the crowned heads of Europe. It was thus, also, that the King of Siam came to subsidise a new series undertaken by Max Müller, under the title of the *Sacred Books of the Buddhists*, of which two volumes had appeared before his death. So, too, an Indian Rajah came forward to enable him to bring out a new edition of his *Rigveda*. It was also to Max Müller's personal influence that most of the European Sanskrit scholars who went out to India in the 'sixties and 'seventies owed their appointments. He thus did much indirectly to introduce scientific methods of research among the native scholars of India; while his edition of the *Rigveda* and his writings on Indian religion and philosophy led to a revival of interest, among the Hindus, in their ancient sacred books, the Vedas. His name, indeed, became more famous in India than that of any other scholar has ever been; and his house in Oxford was a regular place of pilgrimage to all natives of India visiting this country. Max Müller's personal influence also made itself felt by the prominent part he played as president of societies and of Oriental Congresses.

His world-wide fame was largely due to his great ability, industry, and ambition, as well as to his literary gifts and the wide range of his writings; but it was undoubtedly enhanced by a combination of opportunities, such as can rarely fall to the lot of any scholar. When he began his career, Vedic studies were in their infancy, and he had the good fortune to become the first editor of the *Rigveda*, the most important product of ancient Indian literature. Again, nothing was known about Comparative Philology in England when he came over to this country; being the first in the field, he introduced and popularised the new science, and soon came to be regarded as its chief exponent. Moreover, he inaugurated the study of Comparative Mythology in this country. Lastly, it was not till the latter half of the 19th century that the necessary conditions were at hand for founding a science of Religion. Max Müller was there to apply the stimulus with his Hibbert Lectures, and to collect the necessary materials in the *Sacred Books of the East*. Thus, there was a great opening in four highly important branches of

learning; but no one could have taken adequate advantage of them all, had he not been, as Max Müller was, one of the most talented and versatile scholars of the age. Though much in his writings and methods may already be superseded, the far-reaching influence which he has exercised by his works and his personality in promoting the study of man in many fields, will undoubtedly give him a strong claim to the gratitude of posterity.

A. A. MACDONELL.

California: Basket-work. Dalton.

Note on a Specimen of Basket-work from California, recently acquired by the British Museum. Communicated by O. M. Dalton. **17**

An important addition has recently been made to the Ethnographical Department of the British Museum in the shape of a large collection, chiefly from California and Oregon, presented by the Rev. Selwyn C. Freer. The series was formed partly by Mr. Freer himself, but chiefly by his friend, the Rev. R. W. Summers, who resided in the above-mentioned States for a number of years as a missionary. The collection is especially remarkable for its baskets, and its stone implements and weapons. The former of these two classes is large and representative, furnishing a most valuable complement to the series already in the Museum, part of which goes back to the date of Vancouver's voyage. One of the most remarkable objects is a flexible cylindrical basket ascribed to the Umqua Indians (*figured here*). It has on one side human figures, and on the others representations of horses? and other animals, all inwoven in brown upon a buff ground. This specimen appears to be of considerable antiquity, and has been pronounced by experts, such as Mr. Wilcomb, of the Golden Gate Museum, San Francisco, and Professor Dorsey, of Chicago, to be a rare and interesting example of a now extinct industry. The objects in stone comprise a fine set of the hemispherical mortars, with cylindrical pestles, which were excavated from graves in San Luis Obispo and S Barbara counties. The series of lance and arrow-heads of finely worked chert and obsidian is very comprehensive, and includes several examples of remarkable finish.

Of the larger implements, some are very rudely chipped and have a certain resemblance to palæolithic forms.

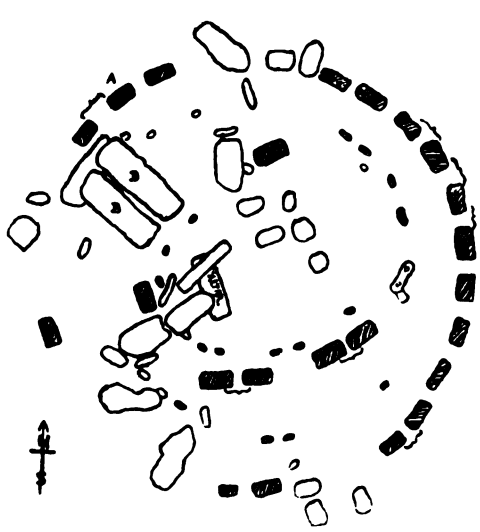
Among other objects may be mentioned sinkers, hammer stones, shell beads, plummet-shaped stones supposed to be charms, and a few objects in bone. The collection further includes a number of ethnographical objects from the more easterly States of the Union, including a few fine Catlinite pipes. Collections of this kind have a special importance on account of the parallels which they furnish with the industries of the late palæolithic and neolithic ages in Europe. We have here, continuing down to a comparatively recent period, the manufacture of implements and utensils which offer many analogies to those with which the later European bone caves, for example, have made us familiar. Implements of bone are far less numerous, but among objects of this material we may mention unpierced needles, small tubes or cylinders with rudely incised lines, flat implements for smoothing mats, and awls. In addition to the large stone mortars, there are similar objects of smaller size, and red mineral paint, probably used for personal adornment. The peculiar skill shown by these Indians in the manufacture of watertight and other baskets suggests we have here another parallel to a prehistoric industry. The ingenious and artistic people who lived in Western Europe at the period of La Madelaine may well have manufactured baskets of equal perfection, and equally adapted to take the place of pottery.

Mr. Freer's generous gift has most opportunely enriched a section in the Museum which has hitherto been far from complete. O. M. DALTON.

Stonehenge. Lewis.

On the damage recently sustained by Stonehenge. Communicated by A. L. Lewis, F.C.A., Treasurer of the Anthropological Institute. **18**

The end of the 19th century has been signalised by—amongst other things—the fall of a part of Stonehenge, a misfortune which may not be without its compensating advantage if it should be the cause of the necessary measures being taken to preserve what is left of this unique monument in an intelligible condition.



PLAN OF STONEHENGE.
A. Stone now fallen. BB. Stones which fell in 1797.

Stonehenge, it will be remembered, consists of a number of comparatively small stones standing in the form of a horse-shoe with the open end to the north-east, outside which were five "trilithons," or sets of two upright stones, each supporting a huge cross-piece; these were the largest stones of all, and only two sets of them remain complete, the last great change at Stonehenge having been the fall of one of in them January 1797. Outside these was a circle of small stones, and outside these again a circle of larger upright stones, joined at the top by cross stones; both these circles are so defective, especially towards the south-west, that it has been doubted whether they ever were complete. It is one of the uprights of this outer circle (marked A on the plan—No. 22 on Petrie's plan) that has now fallen inward, carrying with it the capstone

which connected it with the adjoining stone, and which has been broken in two by striking in its fall the remains of the trilithon which fell in 1797.

It is, perhaps, fortunate that these stones have fallen instead of the remaining stone of the central trilithon, the downfall of which has long been expected on account of its leaning position, an occurrence which, if not prevented, will cause much more damage

VIEW OF STONEHENGE FROM THE WEST.

A. *Stone now fallen.* BB. *Stones which fell in* 1797.

than has been caused for centuries, and the practical question for archæologists is what is to be done to prevent it? Of course, no one advocates "restoration" in the sense of adding new stones to supply the places of those which have disappeared; but, inasmuch as the exact original position of almost every existing stone is perfectly obvious, and inasmuch as exact surveys have been made and published both by Sir Henry James on behalf of the Ordnance Survey,* and by Professor Flinders Petrie,† there should be no objection to setting the leaning stones upright, so as to prevent their falling and breaking themselves and others, and to setting up those that are quite fallen, except those that are too much broken to be capable of being joined together. Such fragments should be left where they are, as also should any the precise original position of which cannot be ascertained. Next comes the question of keeping the stones in their position when they have been restored to it; and the best way to do this would be to dig out the whole interior down to the solid chalk, underpinning the stones while the work was going on, and to fill it up with concrete. In the digging out it might be expected that some relics would be found which might throw light on the date if not on the purpose of the monument; but the objection will no doubt be made that future generations might think that the concrete was part of the original work. This would be less likely to happen if the concrete were covered for its better preservation with half-an-inch of the best asphalte, such as is used in paving the London streets, under which boxes with documents might be buried for the benefit of any future excavators.

* *Plans and Photographs of Stonehenge and of Turusachan in the Island of Lewis.* 4to. Ordnance Survey: Southampton, 1867.

† *Stonehenge: Plans, Descriptions, and Theories.* 4to. London: Stanford, 1880.

If it were possible to keep things as they are, it might be preferable from an artistic point of view to do so, but it is not possible. If something be not done to prevent them further falls will happen, and where will be the poetry in a shapeless heap of broken stones?

It must, however, be remembered that Stonehenge, though an object of national concern, is private property. A. L. LEWIS.

Folklore: Ireland. **Hartland.**

On certain Wells in Ireland. (*See* MAN, 1901, 11). Communicated by E. Sidney Hartland, President of the Folklore Society. **19**

Professor Rhŷs will find in Dr. C. M. Browne's report on *The Ethnography of the Mullet, Inishkea Islands, and Portacloy, County Mayo*, in the *Proceedings of the Royal Irish Academy*, 3rd Series, vol. iii., page 634, an account of the well on Innis Gloria, or Inishglora, as Dr. Browne gives it, mentioned in Sir Henry Blake's letter. The well, it seems, is dedicated not to St. Bridget, but more appropriately to St. Brendan. The image referred to appears also to be of St. Brendan (*see* page 633). The image on the island of Inishkea, also referred to by Sir Henry Blake, is now no longer there, having been thrown into the sea by the parish priest. Dr. Browne, however, gives an interesting account of it.

May I take the opportunity of calling the attention of anthropologists to Dr. Browne's reports on the small islands off the West Coast of Ireland? At least six of them have been published in the proceedings of the Royal Irish Academy, and they are full of interest in all departments of the science. In many respects they are model reports. The first of them—that on the Aran Islands—is by Dr. Haddon and Dr. Browne. The work begun in collaboration has been continued by Dr. Browne alone. E. S. HARTLAND.

Palmistry. **Keith.**

The Anatomy of Palmistry. Abstract of a lecture delivered by Dr. Arthur Keith (of the London Hospital Medical College) at the Whitechapel Museum and Free Library. January 15th, 1901. **20**

Under the title given above, the lecturer dealt with results which he had obtained during a recent investigation into the physical meaning, development, and comparative anatomy of the lines of the hand.

He showed: (1) that the lines which are present in the hand and the creases which occur at the knees of trousers and elbows of coats are of the same nature, and have equally a physchological meaning; (2) that the lines of the palm were developed towards the end of the second month of fœtal life, and were the result of retention of the fœtal form of skin along these lines; (3) that the fœtal lines, although in the main corresponding exactly to the position in which flexion folds were required in the fully-developed hand, did not correspond to it exactly in some hands; (4) that the lines in the hands of apes correspond to those in man—in many cases with great accuracy—the so-called "marriage line," "line of fate," "circle of Venus," &c., with all the evidence of divorce and unkind fate, being present in the simian just as in the human hand; (5) that certain lines present in the human fœtal hand and lost in the adult represented simian lines; (6) that the phrenological interpretations put by palmists on the various conformations of the lines of the hand broke down absolutely when put to the test of practical experience; (7) that the evident success of palmists was due to a play on the complex and equivocal characters of the events which make up human life.

Folklore: South Africa. **Hartland.**

On some Problems of Early Religion, in the light of South African Folklore. 21
Abstract of the Presidential Address delivered by Mr. E. Sidney Hartland, F.S.A. at the Annual Meeting of the Folklore Society, January 16th, 1901. (To be published in full in *Folklore*, Vol. XII., 1901.)

After a tribute of sorrow for the losses sustained by anthropological science during the year, in the deaths of Lieut.-General Pitt Rivers, Miss Kingsley, Dr. Ulrich Jahn, Professor Max Müller, and Mr. Frank Cushing, Mr. Hartland turned to the outlook of folklore at the opening of the twentieth century. A hundred years ago Brand was apologising for his investigation of the causes of "vulgar rites and popular opinions." Before his words were published Scott had issued the *Minstrelsy of the Scottish Border*, and the brothers Grimm the first volume of their *Kinder und Hausmärchen*. With these two works and Brand and Ellis' *Observations on Popular Antiquities*, the foundations of the science were securely laid, but nearly two generations were to elapse before Maine, Maclennan, Morgan, and Tyler began to build upon them. In view of the results of the researches initiated by these distinguished men we needed little encouragement to anticipate an early solution of the great enigmas of human civilization and the history of religion. He was content to believe that in good time all the important issues would be determined, though that would have to be preceded by arduous inquiry, perhaps in directions hitherto unthought of. Not until our own time had it been possible to enter on the inquiry into the beginnings of religion in a scientific manner. Hypothesis after hypothesis had been framed, only to be destroyed by criticism This should not discourage us, nor should it obscure the portions of truth they contained.

After referring to Mr. Lang's book on *The Making of Religion*, Mr. Hartland took up Mr. Marett's paper on *Pre-animistic Religion*, which had appeared during the past year in the Transactions of the Society (*Folklore*, XI., 162 ff.) and, expressing general agreement with the theory of Teratism there put forward, proceeded to an examination of the evidence afforded by the Bantus of South Africa as to their belief in a Supreme Being. He dealt successively with Callaway's *Religious System of the Amazulu*, the evidence of Moffat and other missionaries to the Bechuana and Basuto, and M. Junod's recent work on the Baronga, arriving at the conclusion the Bantus had no distinct belief in a Supreme Being, and that the evidence pointed to the gradual growth of a belief in a god, a process not yet complete. Judged by Mr. Payne's canon (*History of the New World called America*, I., 276 ff.) the Bantus had all emerged from savagery and were on the lower stage of barbarism. They must have developed from wandering hordes of savages, and their religion must have undergone a corresponding evolution. Remains of totemism and mother-right were to be found increasing in volume from the more advanced to the less advanced members of the race. These were examined at some length, and the question was then put how it was that ancestor-worship had developed and supplanted totemism. This he attributed to the growth of the patriarchal system, acting on the beliefs already prevalent in the continued existence of the dead and in transformation and impermanence of form; and he proceeded to explain the mode in which it was possible the change had come about. This, of course, was a mere hypothesis. He did not pretend to have solved any of the problems he had touched, but simply to suggest some ways in which the folklore of South Africa might contribute to their solution.

Most of his illustrations had been taken from tribes in British territory. The opening of the new century found us in a position in South Africa which was unique in its opportunities for the advancement of anthropological science. The Anthropological Institute and the Folklore Society had combined to urge upon the Government to seize those opportunities in the two States lately added to the Empire. This was essential, alike in the interests of government and of anthropological science. Other nations, the

Indian Government, and even our own colonies, were recognising the theoretical importance and practical value of anthropological inquiries; and surely the mother-country would not be content to be left behind. The urgency of the case was all the greater, because the evidence was gradually being effaced by civilization. The same considerations touched everybody. The same duty to preserve the evidence of our past lay upon all of us individually. We could wait for the framing of hypotheses; we could not wait for the collection of evidence which was so rapidly passing away.

Mr. Hartland concluded by urging upon the Society and upon individuals to ascertain and record the facts as the most important duty before them, in view of the march of civilization and the changes which have proceeded so rapidly during the nineteenth century, and which the twentieth is certain very soon to complete in this country, if not elsewhere.

REVIEWS.

Wales: Ethnology.* **Rhŷs and Brynmor-Jones.**

The Welsh People. By John Rhŷs, M.A., Principal of Jesus College, and Professor of Celtic in the University of Oxford; and David Brynmor-Jones, LL.B., M.P. 1900. London, F. Unwin. Second and revised edition. 8vo., pp. xxvi, 678. Price 16*s*. **22**

This is a valuable and instructive volume. One hardly knows whether to call it a book; it is rather a collection of chapters or essays on various subjects connected with the Welsh people. Thus, the first two chapters are devoted to the ethnology of ancient Wales and to the Pictish question, and set forth Professor Rhŷs's views as to the non-Aryan character of the language of the Picts, whom he sometimes speaks of as the Aborigines. One of two interesting maps represents the supposed ethnological status of the British Isles in the first century A.D., the aborigines (or their language), being shown as occupying almost the whole of Scotland beyond the Forth, and the greater part of Ireland, though small portions of the latter country are set down as Goydelic, and Wexford and Wicklow shires as Brythonic or Gallobelgic. Physical anthropology, by the way, is entirely neglected in this volume; otherwise the prevalence of blond coloration in the county Wexford might have been used to support the Galatic attribution of the district. The presence of what we provisionally call Iberian types in the British Isles was recognised by somatologists before philologists began to find traces of pre-Keltic speech; and I still hold to my prediction that some day the Ugrian or Mongoloid types which occur in Wales will be correlated by the philologists with vestiges of Ugrian language, and that when they succeed in doing this they will show little gratitude for the hint.

Great stores of learning and ingenuity are developed and utilised in the Pictish chapter; I note especially the argument from name-systems which occupies the terminal portion of it. Professor Rhŷs seems to omit all mention of the bronze-using race. At least, he dates the advent of the Goydel about the 5th or 6th century before Christ, though with the qualification, "or perhaps earlier." Now the date of arrival of the bronze men is generally (I do not say whether rightly or not) put much earlier than that. He identifies the Fir Domnaan with the Goydelic Damnonians.

A great part of the book is taken up with the political history of Wales; and the naive and candid partiality of the writer of these chapters is sometimes amusing. The ruling race produced some very creditable specimens, such as the good Howel Dda, the lawgiver, and the gallant Gruffydh ap Llewelyn, whose head his traitorous subjects sent to Harold Godwinson, and such as the last two Llewelyns; but on the whole it was a stock of valiant, sanguinary, treacherous, and poetical ruffians, from the Gildas-

abominated Maelgwn to David the Last, the trebly-dyed traitor who deservedly swung on the Shrewsbury gallows, but with whom the author evinces a little misplaced sympathy.

The elaborate and discriminative character of his fellow countrymen drawn by Giraldus is, of course, quoted; and though some of the virtues and vices alleged by him may have been fairly attributable to local and temporary circumstances, there is no doubt that, in the main, the picture is correct, even at the present day. Thus, the eloquence, the *savoir faire*, the poetical and musical talent, the quick and lively temper, are still there. I have not Giraldus at my elbow, but I think the author of this chapter misquotes him somewhat. He says, "They were immoderate in their love of food and intoxicating liquors." What Giraldus did say was, I think, that they did not waste their substance in feasting, as the English did; that they were temperate from habit and economy, but would gorge themselves at another's expense.

One cannot help having some doubts, which are not altogether unshared by the authors, as to whether the elaborate code of Howel Dda was ever put thoroughly into force. And the land system of Wales, though it bore a general resemblance to that of other so-called Aryan peoples, was so peculiar and complicated that it must have been difficult to carry out in troublous times. Professor Rhŷs, by the way, after stating that the Aryan, by which he means the dolicho-blond, type, is rare in Wales, proceeds to extend the assertion to England generally, wherein I think he is wrong.

Professor Rhŷs's view as to the non-Aryan character of the aboriginal language, and its influence on the idioms of the Neo-Keltic tongues, is carried out further in a most interesting appendix by Professor Morris Jones. He has no hesitation or difficulty in tracing much of the popular Welsh syntax to a Hamitic, Berber, or Egyptian connection; and this applies also to Gaelic.

It may be noted that the authors put the probable population of the 13 Welsh counties, from the 11th to the end of the 13th century, at something under 150,000. This means much less than 20 to the square mile; and I am inclined to think it an insufficient estimate. Firstly, on the analogy of other pastoral countries; secondly, considering the necessity of a large population to supply men for the savage and deadly warfare, both intestine and external, which was constantly carried on; and, thirdly, because the evidence of surnames shows that since the days of Bosworth Field, and even earlier, the descendants of the mediæval Welshmen have been continually migrating into England, where their representatives now amount to several hundreds of thousands.

JOHN BEDDOE.

Arabia.* Bent.

Southern Arabia. By Theodore Bent and Mrs. Bent. London, Smith, Elder & Co., 1900 (xii + 455, portrait, maps, and illustrations). **23**

The interest of this book consists in the Hadhramut chapters. Those dealing with Bahrein and Mascat might have been omitted, for they add nothing to what is known from better equipped travellers. The excavations in the island were fruitless; and the descriptions of scenery and life both there and in Oman are not above tourist level. The accounts of Dhofar and the Gara country, and of the Eastern Sudan, were worth rescuing from magazine pages, since most of the ground is new and it is pretty thoroughly covered, though not of much interest. The chapters on Sokotra and the Fadhli and Yafei oases, near Aden, it is impossible to criticise in face of the pathetic appeal which closes them.

Theodore Bent will always be remembered as the second European traveller, and the first Englishman, who ever got into the main Hadhramut valley. In attaining his end he showed immense energy and courage. He and his wife assumed no

disguise,—the better plan, as many recent Arabian travellers, Pelly, Doughty, the Blunts, Huber, von Euting, and Baron Nolde have found. Mr. Bent visited the upper towns, Koton and Shibam, but did not, like his predecessor Leo Hirsch, reach Siwun and Terim, nor the reputed natural wonders of Bir Borhut. Indeed, three quarters of the great Wady have yet to be explored. Mrs. Bent was able to see a little harem life, closed to Hirsch, and, with their photographs of Koton and Shibam, the English explorers have advanced our knowledge. Considering, however, the peculiar advantage they enjoyed in being under the protection of a Sultan duly impressed with the British *raj* in Aden and India, and in having with them a Moslem Indian surveyor and his staff, and considering their own natural pluck and enterprise, it is the more pity they went up so ill prepared in the language and knowing so little of previous Arabian travel. In both respects they are far behind Hirsch, and their book, beside his, has little value. In the preliminary notes on the population on p. 79, the Bents perhaps show acquaintance with the standard treatise on the Hadhramut, that issued in French by the Javanese Dutch official, van den Berg, in 1886, but they never allude directly to it, and never seem to follow the obvious and useful plan of checking its hearsay statements by personal observation. Had a scholarly method of comment on Niebuhr, Wellsted, Von Wrede, van den Berg, and Hirsch (whose book appeared in 1897) been adopted as the basis of the narrative, this section of the book would have itself acquired standard authority. As it is, the travellers apparently had not realized what it was essential to observe and record, and what, on the other hand, is commonplace of all Arabian travel; and the trivialities of caravan life, already rendered more than familiar by Burckhardt, Palgrave, and Doughty, to mention only the greatest names, fill two-thirds of the account, suggesting in every paragraph unfortunate comparisons with the deeper knowledge, the truer sympathy, and the sense of style that inspired those brilliant narratives.

Petty mistakes in Arabic, and even in Greek, serve as warnings against implicit faith in the anthropological evidence recorded. The most valuable savage lore is contained in the account of the naked Gara tribe, who encourage the milk production of their cows by giving them a stretched calf-skin to lick. What is said of jinns, afrits, and relics of stone worship, evinced by Bedouin behaviour to tombstones, is not new, but may be compared with Doughty *passim*. The list of Mahri words in use in Sokotra is welcome, so little being known of what is probably a last relic of the Sabaean tongue; but it must be accepted with reservation. The Sokotra camel marks are a very useful addition to our knowledge of primitive Arab script, but the explorers came on very few Himyaritic monuments in the Hadhramut, the best being the altar facing p. 145. It remains to be seen, however, whether the rest of the Wady will not materially add to the collections of Halévy and Glaser. One would have liked to hear more of the megalithic monuments and the rites at Kabr Houd and Kabr Saleh; but these folklore and religious questions of the interior seem to have appealed less to the explorers than the identifying of Ptolemy's harbour in the Frankincense country. H.

Egypt: Sesostris.* **Sethe.**

Sesostris. By Dr. Kurt Sethe. *Untersuchungen zur Geschichte und Altertumskunde Aegyptens*, Band II. Heft. 1. 1900. **24**

Egyptian history, in the traditional form which passed current among the Greeks, possessed no better-known name than that of Sesostris. Round that name clustered legends as numerous as those of the Arthurian cycle. Yet, in modern times, Egyptologists have always been in doubt as to the identity of the king who bore it. Manetho, indeed, assigns him to the 12th dynasty, in the place which has been given by

science to the kings generally known as Usertsen II. and III. Most Egyptologists have, however, rejected this view, because of the dissimilarity of the names Sesostris and Usertsen; and have inclined towards an identification with Rameses II., the name of that monarch being sometimes written in a way which was considered to represent the ancient form of Sesostris. In an admirable study, Dr. Sethe shows Manetho to have been correct, as indeed he usually proves to be. Usertsen should be read Sen wosret, the element "Usert" or "wosret" being the name of the goddess, and therefore being placed first in the hieroglyphs, *honoris causa*. The degeneration of Sen-wosret into Sesostris is next traced. The success with which this is done is the best confirmation of the soundness of the philological method which Dr. Sethe himself has done so much to establish.

From the name, Dr. Sethe turns to the legends, and, after sifting and comparing these in their various forms, seeks to trace them to their roots. In most cases he finds in the actual history of the kings called Sen-wosret the germs from which the legends sprang. It is impossible here to deal with the details of the investigation; it may, however, be noted that the stories of conquests in Asia, are, according to Dr. Sethe, due to confusion with legends of Sheshonq. Of the book as a whole, it may be said that the main thesis is convincing and final, and the detailed elaboration is full of new and suggestive points. A. H. GARDINER.

Mesopotamia: Archæology.* Sayce.

Babylonians and Assyrians, Life and Customs. By the Rev. A. H. Sayce. London, J. C. Nimmo, 1900. 8vo, pp. vii, 273. Price 3s. 6d. **25**

This is the first volume of a series, to be edited by Professor Craig of the University of Michigan, which will be felt by the large section of the reading public to supply a real want. "The Semitic Series," as it is to be termed, will consist of at least thirteen volumes, and will deal with all the branches of the Semitic race in a popular but scientific manner.

Professor Sayce seems to have taken his task much too lightly, with the result that the work may in some respects be held up as an example of what no one, not even a writer who knows his subject, should put before the public—a piece of book-making, and a bad one at that. We find the same examples doing duty more than once; but let that pass. The errata are remarkable; we read of "an inscription in *uniform* characters." The word "cunei" occurs in the middle of a sentence, where it has no earthly meaning. On p. 266, under *superficial measures*, we read:—"*Time* was reckoned by the double hour, and in early times the *weight* was divided into three watches." Of course, the sentence as originally written referred to measures of time. The carelessness which allowed such an incongruity to pass without correction is characteristic of the whole book, so far as manner goes.

The matter is fortunately more reliable. Some of the views on mythology are perhaps hardly what we should expect in a work dated 1900. Tammuz, for example, is rent by a boar's tooth, and the reader is given his choice between two explanations of the myth—the boar is either the winter or the parching heats of summer. Dr. Frazer has evidently lived in vain, so far as Professor Sayce is concerned.

The idea of the series is an excellent one, and we trust that the editor will insist on a reasonable standard of typographical accuracy in future. N. W. T.

Religion: Asia.* **Forlong.**

Short Studies in the Science of Comparative Religions, embracing all the Religions of Asia. By Major-General J. G. R. Forlong, F.R.S.E., F.R.A.S., M.A.I., &c. (Quaritch.) **26**

The title of this work would seem to be unduly modest, inasmuch as it consists of xxviii + 663 large and closely-printed pages. It is only in reference to the magnitude of the subject of which it treats that it can be described as "short." In an equally modest preface the author explains that it is rather for the general reader than the specialist, and is intended to help him to some definite and useful conclusions on the whole question of the origin and development of religion, and on its parts. A very useful part of the work, from this point of view, consists in three sets of chronological tables which General Forlong has constructed. The first sums up the results of his first study on Jainism and Buddhism, prehistoric and historic, commencing with the Chinese patriarchal King Fû-hsi in 3370 B.C., following the development of Jainism in India and Bactria from the 21st century B.C., through varying circumstances, to its full establishment throughout Upper India in 526 B.C., and giving contemporary records of the events in other countries bearing upon the development of religion, and the dates when other teachers preached Buddhistic doctrine, to its comprehension in Greece in the 4th century B.C., until Asoka became the Emperor of Magadha, and virtually of Northern Hindostan, in 259. Here a subsidiary table gives the chronology of the events of his reign from his conversion to Jainism in 256 to a life of piety, mercy, and tenderness to all having life, to the edict of 232, which describes his former religion as sin, and proclaims Buddhism as the religion of chief excellence. This was a time of great Buddhist missionary activity, leading to its adoption in China in place of Jainism about 200. In 169, Jews brought back from the East a knowledge of Eastern faiths. In 70, a lingam is worshipped in Bactria as a tooth of Buddha. For 500 years the mythology of Buddhism goes on increasing. The dispersion of Buddhism becomes accelerative early in the Christian Era by the efforts of Brahmanism to expel it from India, until finally the translation of Buddhist scriptures and commentaries becomes active at about the same time that the Christian gospels are disseminated. This brief summary shows what a wide expanse of the World's religious history is comprehended in the first study. Its conclusions are confirmed by the interesting lecture on "Coincidences," delivered some time ago by Professor Max Müller.

The second set of chronological tables is appended to a study of the historical and religious development of the Indian Archipelago and adjacent States, called Trans-India, commences with the occupation of Tonkin in 2357 B.C., proceeds rapidly to the development of the wealth and civilization of India in 500 B.C., the civilization of Trans-India by the Hindoos in 100 B.C., the embassy from Rome to Cochin China in 222 A.D., the failure of Theodosius's cruel attempts to suppress paganism in 384, the acceptance of Buddhism by Japan in 552, the peaceful spread of the Indian faiths in the 7th century, the attempt to efface them in Tonkin in 767, the concession of home rule there in 875, to our own times.

The third table treats mainly of Mazdean times, beginning with Turanian migrations towards India in the 24th century B.C., and leading through the teaching of Pythagoras in 545, the building of the second temple at Jerusalem, in the 4th century B.C., the foundation of the Parthian empire in 261, its extension by Mithradates II. in 127, its conquests in Syria, Bactria, and the Punjaub in the 1st century B.C., to the commencement of the Christian Era, the siege of Jerusalem, the foundation of the Sasanian Empire in 228, the conversion of Constantine, the growth of the Romans, the claim to papal supremacy, the Mahamadan hejira, and the end of the Sasanian dynasty in 650. This table illustrates the Trans-Persian Zarathustra or Zoroaster and his faith in Ahura or Aurhra Masda, one supreme God, giver of life and wisdom. E. W. B.

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AUSTRALIAN OBJECTS IN THE PITT RIVERS MUSEUM, OXFORD.

1. SWAN-NECKED BOOMERANG OF UNUSUAL FORM, FROM MACARTHUR RIVER, GULF OF CARPENTARIA.
2. SWAN-NECKED BOOMERANG OF ORDINARY TYPE.
3—5. BAMBU TRUMPETS FROM THE NORTHERN TERRITORY OF SOUTH AUSTRALIA.

ORIGINAL ARTICLES.

Australia. **With Plate C, 1-2.** **Balfour.**

A Swan-neck Boomerang of unusual form. Communicated by Henry Balfour, M.A., Curator of the Pitt Rivers Museum, Oxford. **27**

I am anxious to draw attention to the implement shown in Plate C, fig. 1, in order that I may ascertain whether any similar boomerang exists in other museums or collections. The specimen is in the Pitt Rivers Museum, Oxford, having formerly been in Mr. Norman Hardy's collection. Instead of being cut out of a single piece of wood specially selected for the purpose, as is the case with the swan-necked boomerang as usually seen (one of which is figured for comparison, Plate C, fig. 2), this example has been apparently made from an ordinary boomerang having but slight curvature, and the spur at the end is formed by fixing with gum a flat piece of wood to the boomerang head. The spur is painted in red and white patterns, and the boomerang is coated with red ochre. The spur is protected with a sheath of *melaleuca* bark. The hook-like spur is 6½ inches long. This specimen was procured from natives of MacArthur River, Gulf of Carpentaria, N.T., S. Australia. I should be curious to ascertain whether others of similar construction have been recorded, and also whether this example is to be regarded as intended for ceremonial use; the painting seems to suggest this. The specimen of ordinary type figured with it is from the tableland between the Roper and MacArthur Rivers. H. B.

Australia. **With Plate C, 3-5.** **Balfour.**

Three Bambu Trumpets from Northern Territory, South Australia. Communicated by Henry Balfour, M.A., Curator of the Pitt Rivers Museum, Oxford. **28**

I have recently been able to secure for the Pitt Rivers Museum at Oxford three examples of the trumpets made by natives of Northern Territory, South Australia, in the region between Ports Essington and Darwin (Plate C, 3-5). Though characteristic of this particular region, comparatively few of these instruments have found their way into museums. They are of interest as being of very limited range, and as being wind instruments of music, a class which is very poorly represented among native Australians. Wooden tubes, *ilpirra*, hollowed out by white ants, were obtained by the members of the Horn Expedition in Central Australia. These were used for singing through, and not for blowing as trumpets (Spencer and Gillen, p. 607). W. E. Roth mentions emu calls consisting of hollow logs, 2½ to 3 feet long, which are blown into to produce a sound, as being used throughout North-West Central Queensland (Ethnological Studies, p. 97). Unless one includes the "bull-roarers" as wind instruments, as one should do, I do not recall any other wind musical instruments in Australia excepting the bambu trumpets of the Northern Territory. Coppinger ("Voyage of the 'Alert,'" 1883, p. 204) saw in a camp of the Larikia tribe, Port Darwin, "pieces of hollow reed about 4 feet "long, which they blew like cow-horns." R. Etheridge describes and figures ("Macleay Memorial Volume," 1893, Linn. Soc. N.S.W.) three bambu trumpets obtained by Mr. H. Stockdale from the Alligator tribe, Port Essington, varying from 3 feet to 3 feet 3 inches in length, and from quite straight to strongly curved. All are engraved on the surface. J. E. Partington figures ("Album of the Pacific," I. ser., 353, fig. i.) a straight example from Port Essington, called *ebero*, which is in the British Museum; also (III. ser., pl. 136, figs. 2 and 3) a specimen (37 inches) from the Gulf of Carpentaria, *oolomba*, "blown like a bullock horn," and one from Western Queensland (8 feet 6 inches), of which it is said, "the performer sings into one end." Both these instruments are in the Adelaide Museum. Of the specimens which are figured here

(Plate C), number 1 is of small size (31¼ inches), very slightly curved, reddened all over, and scratched and dotted over the surface. Number 2 is of large size (3 feet 10½ inches across the curve), is strongly curved, and tapers somewhat from end to end. The surface is scraped, reddened, and finely engraved in places, figures of the dugong and turtle being discernible ; black gum has been smeared on the larger end. The native name is given as *mam-ma-lie*. Both these were procured by Mr. J. V. Parkes, Inspector of Mines, in 1891, near Port Essington, and were in the collection of Mr. Norman Hardy recently presented to the Pitt Rivers Museum by Mr. R. F. Wilkins.

The third specimen (No. 3) is nearly straight, 4 feet 3½ inches long, tapering slightly. The silicious cortex is scraped away in bands at the nodes, the intervening spaces being roughly engraved in zig-zags. The lower end has been coated with "blackboy" gum. I purchased this specimen from an English dealer, and it probably comes from the Port Essington district.

In all the specimens the ends are cut off square, and the nodes have been broken through, so that the instruments are merely plain tube-trumpets. H. B.

India : Madras. **Fawcett.**

Notes on the Dômbs of Jeypur, Vizagapatam District, Madras Presidency. Communicated by F. Fawcett, Local Correspondent of the Anthropological Institute. **29**

The Dômbs are an outcast jungle people, who inhabit the forests on the high lands fifty to eighty or one hundred miles from the east coast of India, about Vizagapatam. Being outcast, they are never allowed to live within a village, but have their own little hamlet adjoining a village proper, inhabited by people of various superior castes.

It is fairly safe to say that the Dômbs are akin to the Pânôs of the adjoining Khond country, a pariah folk who live amongst the Khonds, and used to supply the human victims for the Mêriah sacrifices. Indeed the Khonds, who hold them in contemptuous inferiority, call them Dombôs as a sort of alternative title to Pânôs. The Paîdis of the adjoining Savara or Saora country are also, doubtless, kinsmen of the Dômbs.

In most respects their condition is a very poor one. Though they live in the best part of the Presidency for game, they know absolutely nothing of hunting, and cannot even handle a bow and arrow. They have, however, one respectable quality, industry, and are the weavers, traders, and money-lenders of the hills, being very useful as middlemen between the Khonds, Savras, Gadaben, and other hill-people, on the one hand, and the traders of the plains on the other. I am informed, on good authority, that there are some Dômbs who rise higher than this, but cannot say whether these are, or are not, crosses with superior races. Most likely they are ; for most of the Dômbs are arrant thieves.

It was this propensity for thieving, in fact, which had landed some hundreds of them in the jail at Vizagapatam when I visited that place lately, and gave me the opportunity of recording their measurements, and of making some notes of their customs ; and these measurements and notes I now submit for what they may be worth, as bearing on the Dravidian problem of Southern and Central India.

Tribal Divisions.—With one exception, all the individuals in the tabular list given below, are Paîdi Dômbs. The one exception is No. 22 in my notes, who is an Augnia Dômb. Between Augnia and Paîdi Dômbs there is no intermarriage, and the Augnia are reckoned inferior "because they eat frogs." Both, on the other hand, eat beef, which, it is hardly necessary to say, is eaten in Southern India by none but those on the lowest step of the social ladder. No doubt there are other tribes of Dômbs also besides

the Paidi and Augnia: but these are the only tribes with which I have come in contact.

Anthropometric Observations.—The tabular analysis which follows gives the results (in centimetres) of my measurements of the Dombs in the jail at Vizagapatam: —

MEASUREMENT (in centimetres).	Average of 10.	Average of 25.	Maximum.	Minimum.	Mean above.	Mean below.	Average to Height = 100.
Stature	160·0	161·9	170·0	152·3	163·2	158·2	
Height, sitting	79·7	81·5	86·4	72·6	83·5	78·7	50·3
„ kneeling	117·4	119·2	123·8	112·2	122·3	116·5	73·6
Span	169·8	171·8	183·3	156·5	176·5	164·7	106·1
Chest measurement	73·2	73·3	81·3	74·1	80·1	76·0	48·4
Shoulders, width	38·4	38·7	41·9	36·2	40·3	37·3	23·9
Left cubit	45·4	45·6	48·5	41·1	46·9	44·1	28·2
„ hand, length	17·9	18·2	19·4	17·1	19·0	17·5	11·2
„ „ width	7·5	7·6	8·5	7·0	7·9	7·4	
„ „ midfinger	10·8	10·9	11·6	10·2	11·1	10·7	6·7
Hips, width*	25·8	25·4	28·3	22·7	26·4	24·4	15·7
Left foot, length*	24·6	25·0	27·0	23·4	25·8	24·4	15·4
„ „ width	8·3	8·5	9·3	7·8	8·9	8·2	
Cephalic length	18·6	18·8	20·0	17·6	19·2	18·2	11·6
„ width	14·3	14·3	14·9	13·8	14·5	14·0	
„ index	76·7	75·6	81·9	70·2	78·6	73·3	
Bigoniac length	10·7	10·8	11·4	10·1	11·0	10·5	
Bizygomatic length	13·0	13·4	14·2	12·5	13·6	13·0	8·3
Maxillo-zygomatic index	82·1	81·2	87·8	75·6	83·3	79·2	
Nasal height	4·3	4·4	5·1	3·8	4·7	4·1	2·7
„ width	3·6	3·8	4·3	3·3	4·0	3·6	
„ index	85·4	86·5	100·0	64·7	92·5	79·9	
Vertex to tragus	12·4	12·6	14·0	11·5	13·1	12·3	7·8
„ chin	18·2	18·5	19·8	17·0	19·0	18·0	11·4
Midfinger to patella	11·5	11·5	15·2	6·0	13·8	9·6	7·1
Weight (lbs. avdp.)	103·9	105·7	121·2	86·5	112·5	99·5	

* N.B. In seven individuals the left foot was longer than the hips were wide.

Colour of the Skin.—Of the total number, 34·9 per cent. were between Nos. 28 and 43 of Broca's colour-types; 21·7 per cent. were of No. 28; 21·7 per cent. of No. 35; 21·7 per cent. of No. 43.

Colour of the Eyes.—Of the total number, 4 per cent. were darker than No. I. of Broca's colour-types; 32 per cent. were of No. I.; 28 per cent. were between No. I. and No. II.; and 36 per cent. were of No. II. or lighter.

General Physical Characteristics.—I append more detailed descriptions of five individuals, taken at random from the first dozen in my list, as follows:—

No. 1.—Glabella and orbital ridges prominent; nasal notch deep. Hair on the head plentiful; no hair on the cheeks; slight moustache and beard; none on the chest; none visible on the arms; moderate hair on the legs. Ear lobes and helix of left ear pierced; this applies to all the individuals examined. Second toe slightly longer than the big toe.

No. 2.—Orbital ridges fairly prominent; nasal notch deep. Hair on the head plentiful and somewhat grey; none on the cheeks; slight moustache and beard; none on the chest; hair scarcely visible on the arms; moderate to slight on the legs.

No. 3.—Glabella and orbital ridges not apparent; nasal notch slight. Hair on the head plentiful; none on the cheeks; slight moustache and beard; none on the chest or arms; slight on the legs. Tattooed on the right fore-arm.

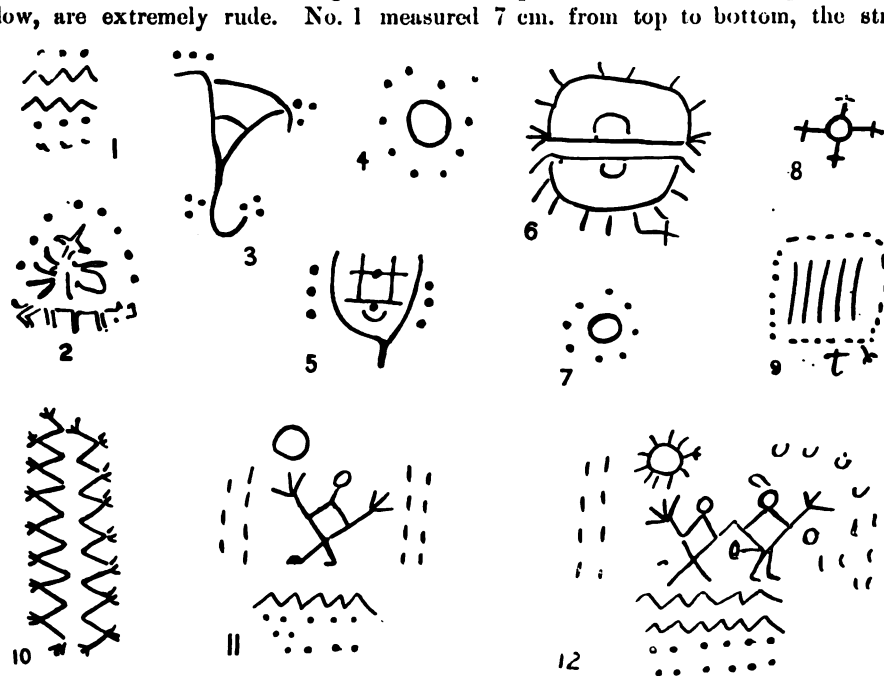
No. 5.—Glabella and orbital ridges scarcely apparent; nasal notch deep. Hair on the head plentiful, and mixed with grey; none on the cheeks; very slight moustache and beard; none on the chest and arms; a few hairs on the calves of the legs. Tattooed.

No. 8.—Glabella not apparent; orbital ridges very slight; nasal notch very slight; nasal line slightly depressed (this is unusual); nasal spine not apparent. Hair on the head plentiful and greyish; none on the cheeks; slight moustache and beard; no sign of hair on the chest; scarcely apparent on the arms; very slight on the legs.

Some of those who were measured subsequently were more hairy than these. No. 19, in particular, was abnormally hairy in the armpits, and rather thickly covered on the abdomen and legs. But he was fair of colour, and probably a cross. The blackest individuals, on the other hand, seemed to have diverged least from a common type, and these, as a rule, had little or no hair on the cheek, slight moustache and beard, no hair on the chest or arms, and very little on the legs.

I have noted that these Dômbs are uncommonly like the ordinary Madras Pariah, but slightly fairer; all had, like the Pariah, a very strong and unpleasant odour. They were an ill-made and poor-looking lot of men; one only, out of 25, being really well-shaped and sturdy. One only showed signs of incipient baldness. The teeth of all were excellent.

Tattooing.—This is done by Gojjias, or rather by the women of that people. The native name for the tattooing is *bana*. The patterns, of which examples are given below, are extremely rude. No. 1 measured 7 cm. from top to bottom, the strokes



represent a scorpion, and the dots jasmine flowers. No. 2 represents "flowers." No. 3, on the left forearm, represents a scorpion and some stars. No. 4, also on the left forearm, represents the moon and stars. No. 5 is known by the name Kattâri, but I could not discover what it is intended to be. No. 6, of uncertain significance, was tattooed (10 × 7 cm.) on the left forearm. No. 7, which closely resembles No. 3, and measures 4 × 5 cm., on the right forearm of the same individual. Nos. 8, 9, and 10 are unexplained. No. 10 is sometimes ornamented also with dots. No. 11, tattooed on the left deltoid, represents a man, the moon, stars, and a necklace. No. 12 was tattooed on both shoulders of one man. Its elements closely resemble those of No. 11, and represent a man and a woman, several moons, the sun, a necklace or chain, and more stars. These patterns were said to be, one and all, purely ornamental, and not in any way connected with totems or tribal emblems.

Personal Names.—The following were the names of individuals who were examined :—Korkôrî Bâhaḍa, Batra Billai, Takiri Bondâri, Kosalia Bhimadu ; other family names noted are Kûra, Bâgo, Thâla, Bishan, Nagabu, Benkiti, Ghoru, Mandi, Chêli ; other personal names are Niro, Budra, Bakida, Sukkumon, Pôrya, Dhimabhandu, Godru.

Marriage Customs.—The Dômbs observe the general rule of Southern India. The children of a brother and sister may marry, and always do so, if it can possibly be arranged, as this is the "proper marriage" ; but the children of brothers, or the children of sisters, never intermarry. A man may marry the widow of his elder brother, but not of his younger brother. The family name already mentioned is called *vamsha ;* and no persons of the same *vamsha* can marry. The *tribe*, however, is endogamous ; a Paîdi, for example, must marry a Paîdi. The girl joins her husband's *vamsha ;* inheritance is through the father ; and it is *his* name that the children bear.

There is no limit to the number of wives ; and a man may have as many as he can support ; but the first marriage alone seems to involve a real ceremony. The headman of the caste people in the village arranges the marriages, and gives his consent ; and receives two new cloths after the ceremony from the father of the bride. Marriages are always arranged by the elders. The bridegroom takes a mat, a fan, and some saffron, and, followed by some of his relatives, goes to the bride's house. There the headman sees what he has brought. A new cloth is put on the bride, and her hands are joined in those of the bridegroom. A feast follows in the bride's house. Then all go to the bridegroom's house, where they wait until they have had three square meals.

The marriage of a second or third wife is sufficiently marked by a simple feast to the caste people. The bride may be older than the husband, but her age is not considered ; nor is it of any consequence whether she has attained puberty.

Fertility.—It was noted, in the case of individual No. 13, that there was an average of four children in the families of No. 13 himself, and of his three brothers and sisters. The largest family consisted of nine children, seven boys and two girls.

Religion.—I could learn but little of the religion of the Dômbs. Their chief god—probably an ancestral spirit—is called Kaluga. There is one in each village, in the headman's house. The deity is represented by a pie-piece, placed in or over a new earthern pot, smeared with rice and saffron powder. During worship, a silk cloth, a new cloth, or a wet cloth may be worn ; but one must not dress in leaves. Before mangoes are eaten, the first fruits are offered to the moon, at the full moon of the month *Chitra*.

Taboo.—Monkeys, frogs, and cobras are *taboo*, and also the *sumâri* tree (*Cassia fistula*), which bears a flower very like that of a laburnum. The big lizard, cobras, frogs, and the crabs which are found in the paddy-fields, and are usually eaten by jungle people, may not be eaten.

Death Ceremonies.—Of these also I could learn but little. The dead are either buried, or, in the case of a rich man, burnt; in the latter event, a feast must be given to the caste people. For cremation the dry wood of any tree, except the *sumâri*, may be used. When the deceased is a father, a mother, or a wife, the hair on the head, moustache, and armpits is shaved off on the sixth, eighth, or twelfth day after death.

Customs.—The *lunguti*, or small cloth worn over the groin by the males among the Hindus everywhere, is never worn among the Dômbs by men, but only by children. The hair is worn long; but of the hair on the face only the moustache is not shaved. Shaving is performed every eight days. Men are said to shave also the parts about the groin; but not the women, as is the general rule in Southern India. F. FAWCETT.

New Zealand. **Edge-Partington.**

Note on the Matuatonga in the Art Gallery, Auckland, New Zealand. **30**
Communicated by J. Edge-Partington.

Among the many collections made by the late Sir George Grey, and given to various institutions, there is a small but very interesting one in the Art Gallery of Auckland, N.Z. This collection contains perhaps the most sacred of all Maori relics

FIG. 1.

FIG. 2.

(fig. 1–2). It is a figure standing about sixteen inches high, representing a human form in a squatting position, with hands upon the breast. I am indebted to Mr. Josiah Martin, of Auckland, for the following note.

The image is a *Matuatonga*, or representation of the reproductive powers of nature, and is carved from a red volcanic stone foreign to New Zealand. It was given to Sir George Grey by the old *tohunga*, or priest, of the Island of Mokoia, on Lake Rotorua, under the following circumstances. The old man, finding that his

influence with the young people was being undermined by the Missionaries, sent for Sir George Grey, then Governor of New Zealand, and explained that this and other sacred relics had been brought by the Maori priest in the canoe from Hawaiki when the Arawa first landed on the island; these relics had been kept sacred and secret none but the highest chiefs and the *tohunga* being allowed to see them; and works of healing and other miracles were said to be performed by their aid. In order to satisfy the desire of the people for an occasional glimpse of the sacred and mysterious emblem, a copy was modelled but of much larger dimensions (fig. 3). This figure is 4 feet 6 inches in height; it weighs about 1½ tons, and is made of a rock found in the neighbourhood. This did not satisfy all the votaries, who enquired as to how so large a figure could have been hidden under the mat of the priest who had possession of it on board the Arawa canoe. The explanation was such an one as would under the circumstance be expected, that the figure, although at one time no bigger than a man's hand, had grown as the Maori race increased. The old *tohunga* asked Sir George to accept the charge of these precious relics, as the most terrible disaster would befall the Maori people should their gods *(Atua)* be profaned. Sir George took charge of the smaller relics, and advised that the large figure should have secret burial. This was done. Later, however, its

FIG. 3.

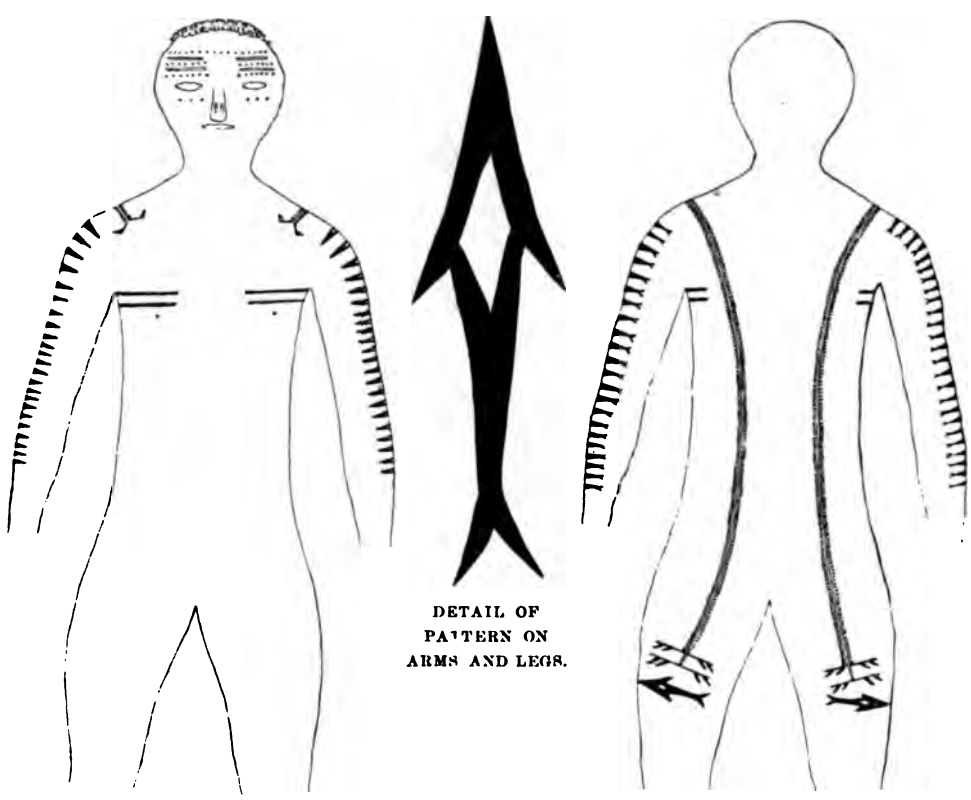
whereabouts becoming known, it was disinterred by some Europeans ; but by the order of the Government it was returned to the Maoris and reburied in its old site on the Island of Mokoia. J. E.-P.

Tatuing : Pacific. **Woodford.**

Note on Tatu-patterns employed in Lord Howe's Island. By C. M. Woodford. Communicated by C. H. Read, F.S.A. **31**

The following is an extract of a letter from Mr. C. M. Woodford, dated Tulagi, Solomon Islands, 5th November, 1900 :—

"I have lately paid a visit in H.M.S. *Torch* to Lord Howe's Group, or Ontong Java. I went there to hoist the flag, as it has been ceded to us by the Germans. I



FRONT VIEW. BACK VIEW.

send you herewith a sketch of the usual pattern of tatuing employed there. I sketched it from life, and it agrees almost exactly with a similar sketch I made fourteen years ago."

New Hebrides. **Edge-Partington.**

Feathered Arrows from Espiritu Santo, New Hebrides. Communicated by J. Edge-Partington. **32**

Some years ago I purchased from a missionary resident in the Loyalty Islands some feathered arrows which he had obtained from a vessel trading in the New Hebrides. A selection of these I figured in my *Ethnographical Album*, 2nd Series, Plate 72. In the Catalogue of the Museum Godeffroy, Plate XXII., Fig. 9, a feathered arrow is figured as coming from the New Hebrides (?). I have lately been in communication with Mr. Charles Hedley, of the Australian Museum, Sydney; he has kindly furnished me with a short copy of a paper read by our Fellow, Mr. Norman Hardy, before the Linnæan Society of New South Wales, when he exhibited feathered arrows which he had himself obtained on the island of Espiritu Santo. He considers that these arrows are an indigenous production and without any foreign suggestion. The shafts, he says, are formed from a reed (*Phragmites communis*), the feathers are those of the common fowl and are set parallel to and bowed from the shaft, and are lashed on by narrow strips of smooth fibre, probably from the stem of the banana plant. J. E.-P.

REVIEWS.

Ontario. **Boyle.**

Archæological Report, 1898. *Being part of Appendix to the Report of the Minister of Education, Ontario.* Printed by order of the Legislative Assembly. Toronto, 1898. 8vo, pp. viii, 211 (including index). With 19 plates and 24 illustrations in the text. **33**

Archæological Report, 1899. *Being part of Appendix to the Report of the Minister of Education, Ontario.* Printed by order of the Legislative Assembly. Toronto, 1900. 8vo, pp. iv, 199. With plans and illustrations in the text.

These Reports are the two latest of a series compiled by Mr. David Boyle, the curator of the museum at Toronto. They are records of the objects acquired from year to year by the museum, which under the wise policy of the Hon. Dr. Ross, formerly Minister of Education and now Premier of the Province of Ontario, and the skilful management of Mr. David Boyle, is rapidly becoming one of the most important on the North American continent. It is particularly rich in objects illustrating the culture of the Canadian aborigines. The systematic exploration of prehistoric sites under the direction of Mr. Boyle and a competent staff is not only increasing the wealth of the museum, but is adding year by year to our knowledge of the predecessors of the present population of the Province. The more remarkable of the objects obtained by these explorations are figured, with plans of the sites and views. These illustrations greatly augment the value of the Reports.

During the last two or three years a further step has been taken. Following the example set by the Bureau of Ethnology and several of the museums in the United States, an effort has been made to acquire and embody in the Report information as to the present state of the aboriginal populations in the Province. Mr. Boyle himself undertook the study of the pagan Iroquois. With the assistance of Mr. Brant-Sero, a Mohawk, and Ka-nis-han-don, a Seneca chief, through whom he was enabled to get a large number of details and ascertain the meaning of ceremonies he witnessed, he has produced in the Report for 1898 a most valuable monograph on the religion of the Iroquois as now practised. Iroquois paganism is not to-day what it was three centuries ago, before the Jesuit missionaries had penetrated into the Canadian wilds. Prophets

had at various times ere then appeared; but they had effected little if anything towards raising their fellow-countrymen in faith or morals. The teaching of Christianity, however, proved a new and potent influence. Mr. Boyle adopts the view—and it is, I believe, the better opinion—that the Great Spirit, the Master of Life, was unknown to the American tribes until the white man set foot on their shores. The acceptance of the idea of the Supreme Being has introduced a new force into aboriginal religion. A succession of prophets has arisen in various tribes during the last two centuries, all of whom "have been consciously or unconsciously indebted to the white man very considerably for the tone and tenour of their teachings."

The pagan Iroquois of whom Mr. Boyle writes follow the teachings of Ska-ne-o-dy-o, who received his revelation in the year 1790. The object of these teachings is to preserve the Indians free from contamination with white men. Mixed marriages, cards, drink, and European musical instruments and medicines are forbidden. Gambling according to native fashion is, however, encouraged. Certain religious festivals are enjoined. Stress is laid upon marriage, hospitality, and a high general morality; so much so, says Mr. Boyle, "as to make one sometimes doubt the propriety of applying "the term 'pagan' to them [the Iroquois], although this name does not necessarily "imply anything disreputable."

The author gives a detailed description of the Midwinter Festival, at which the White Dog is burned. The reason for the sacrifice of the White Dog is unknown. Mr. Boyle discusses the question without coming to any satisfactory conclusion. As at present observed, the animal is strangled and then thrown on the fire with a quantity of tobacco as a sacrifice to the Great Spirit, with prayers for various blessings, of which health, abundance, and content are the chief. Other festivals here described are the Spring Sun Dance, the Green Corn Dance, and the Feast of the Skeleton. An account of the important Society of the False Faces is also given, together with the myths relating to it. Nor are these the only important subjects dealt with. Among others may be mentioned as of special interest, the Gentile organisation and government of the Iroquois, their music, their personal names, and the origin and meaning of Niyoh, the word now used for God.

Iroquois music is further described in the Report for 1899. Graphophone cylinders have been used to take down the songs. These have been reduced to our notation by Mr. Cringan, and are given, to the number of 47. Still more interesting is Mr. W. E. Connelly's article on the Wyandots. It contains a careful account of the clan system from the oldest records to the present day, and of Wyandot government and proper names.

This bare enumeration by no means exhausts the interest of the Reports. It is sufficient to indicate their value to anthropologists. Special reference, however, should also be made to the excellent reproductions in the Report for 1898 of photographs of the Iroquois, both individuals and groups, and of their dwellings. They are a fine, intelligent looking people, some of them even handsome according to European standards.

In the publication of these valuable Reports the Government of Ontario is giving a lead to the Colonial Office of the Imperial Government. Enlightened statesmanship demands something more than the annual publication of statistics of trade and police.

E. SIDNEY HARTLAND.

[N.B.—By the courtesy of Mr. Boyle, and of the Honourable Richard Harcourt, the successor of Dr. Ross as Minister of Education in Ontario, a limited number of copies of these Reports have been placed at the disposal of the Anthropological Institute, and may be obtained by students on application at 3, Hanover Square, London, W.—Ed.]

Asia. **Futterer.**

Durch Asien, Erfahrungen, Forschungen und Sammlungen (Band 1. Geographische Charakter-Bilder). Von Dr. K. Futterer. With 203 Illustrations in the Text, 40 Plates, two Coloured Plates, and Map. Berlin, Reimer. 1901, pp. xxv, 545. Price 20 marks. **34**

Dr. Futterer, Professor of Geology and the allied studies in the Grand-Ducal Technical High School at Karlsruhe, gives us in this stout volume of 570 large octavo pages, the first fruits of the great Asiatic expedition of 1897–99, which was conducted by his friend Dr. Holderer of Heidelberg, and in which he took part as geologist, geographer, anthropologist, and general historian. Even the natural history department fell largely to his share; most of the flowering plants from the Gobi Desert were collected by him; the unbroken record of daily meteorological observations from Russian Turkestan to Shanghai, together with numerous determinations of altitudes and latitudes are amongst the more important results of his untiring energy, and of a fortunate arrangement with the leader of the expedition, by which our author was enabled to devote most of his time to exclusively scientific work. The rich and extremely diversified materials thus collected along a route extending from the Caspian Sea to the Pacific Ocean will ultimately form the subject-matter of three uniform volumes, the contents of which are thus distributed: I. Geographical descriptions, incidents of travel, natural history, and ethnographic details, illustrated by numerous reproductions of photographs, nearly all taken by Dr. Futterer himself; II. Geological observations and the discussion of the more important general problems suggested by them; III. Essays on the meteorological, palæontological, zoological, and botanical results of the expedition.

Of this encyclopædic programme most of our readers will be mainly interested in that section which has already appeared, and is comprised between the two covers of the volume under notice. Here has been brought together a great quantity of valuable ethnological matter carefully collected from regions which are seldom visited by good observers, although presenting many points that are attractive to the anthropological student. This will be at once apparent when it is stated that the route followed by the expedition traversed the whole of Western (Russian) and Eastern (Chinese) Turkestan, skirted the northern and more thickly inhabited districts of the Tarim (Lob-nor) basin, penetrated eastwards to Hami (Khamil), crossed the Gobi wilderness from this place in a south-easterly direction to the Kuku-Nor province of North-eastern Tibet; here struck again eastwards over the Ala-shan range into Kansu; thence to Si-ngan-fu, earliest seat of the Chinese race in the Wei-ho valley, and so on through the heart of China (just before the present troubles) to the great city of Han-kow, and down the Yang-tse-kiang to Shanghai. Thus were offered and largely utilized endless opportunities of studying in their homes a great number of peoples, such as the Turkomans, the Usbegs, the Tajiks, Sartes, Galchas, Kirghizes, Dungans, Taranches, Kashgarians, Kalmaks, Eastern Mongols, Tanguts, and Chinese peoples, showing collectively almost every imaginable shade of transition between the two great Caucasic and Mongolic divisions of mankind. Unfortunately, owing to the lack of interpreters, and the coyness or superstitious fears of the aborigines, especially in the more remote eastern lands, the attempts to procure anthropometric data mostly proved abortive. Hence the accurate measurements, which are here conveniently tabulated in the appendix, are mainly confined to the Central and West Asiatic peoples, including various groups of Kirghizes, Sartes, and Kashgarians. But these measurements extend in some instances to such minute details—colour of exposed and covered parts, cranial and pelvic indices, length of the extremities, of femur, tibia, digits, nails, texture of the hair, shape, position, and colour of the eye, and so on—that they may be fairly described as exhaustive. In fact, so far as

regards their physical characters certain natives of Chinese Turkestan are now better known to science than perhaps any single inhabitant of these islands. In other respects, also, the picture is often very complete, and we learn, for instance, that the term *Sart* appears to have no ethnical value, though this was no doubt already known in a general way from other sources. The information on this subject embodied in the text is supplemented in a note by further particulars from F. von Schwarz's valuable work on *Turkestan* (Freiburg, Baden, 1900). Although not without historic significance, Sart denotes at present little more than the settled as distinguished from the nomad populations in Ferghana and surrounding lands. Those more specially so designated are the mixed Aryan (Galcha) aborigines of the secluded upland valleys of the Oxus, many of whom, as we learn from Ch. de Ujfalvy, still speak archaic forms of the old Aryan stock language. But the word has a wide range, and now comprises not only the majority of the inhabitants of the towns and villages in Russian Turkestan, but also numerous communities in the Tarim basin, in Kashgaria, Bokhara, North Afghanistan, and Semirechinski-krai. Most of the so-called Usbegs, who have abandoned the nomad life and intermingled with the primitive Aryan peoples of these regions, are scarcely to be distinguished from the Sarts and the closely-allied Tajiks of Persian speech. But miscegenation of long standing prevails everywhere in the Western and Central lands, where the Mongol element is chiefly betrayed by the almond-shaped oblique eyes, while "the farther they recede eastwards the nearer "do the tribes approach the genuine Mongol type, indicated by a lower stature, broader "face and mouth, flatter nose, and scantier beard." The same phenomenon, which is here well illustrated by reproductions of several of the photographs taken by the author, was observed by Captain Younghusband, who, advancing from the opposite direction, remarks that "as I proceeded westwards I noticed a gradual, scarcely perceptible, change "from the round of a Mongolian type to a sharper and yet more sharp type of "feature. . . . . As we get further away from Mongolia we notice that "the faces become gradually longer and narrower" (*The Heart of a Continent*, p. 118). Hence, when the expedition reached the Koko-Nor district of North-east Tibet, it found itself surrounded by races of distinctly Mongol type. Here the dominant people are the Tanguts, who are fully described and recognised with Prjevalsky and Rockhill to be a characteristic branch of the Tibetan family. Amongst these wild predatory tribes Dr. Futterer met with a more friendly reception than most of his predecessors. They willingly accompanied him in his frequent excursions off the main route, took an active part in the work of collecting, and became quite expert in discovering geological specimens, even in localities where the explorer has himself failed to find any.

Students requiring to consult this storehouse of anthropological lore will be grateful to the author for a more copious index than is usually supplied to German works of this character.

A. H. KEANE.

India: Bibliography. **Campbell.**

Index-Catalogue of Indian Official Publications in the Library of the British Museum. By Frank Campbell. 1900. London, Library Supply Association. 4to, pp. . Price 42*s.* nett. **35**

The size of the catalogue, which has been compiled by Mr. Frank Campbell (late of the British Museum Library), and represents the labour of 13 years, is a fair indication of the enormous mass of Indian literature which now exists, as it is also a measure of the difficulty which besets any ordinary "reader" in extracting the special

document which he may require to illustrate any particular subject, unless he is fully posted both in the name of the originating department and in the exact title of the work. It is hardly necessary to emphasize the value of the assistance thus afforded by Mr. Campbell's catalogue, although it is (necessarily) incomplete, and does not claim to represent even the whole of the British Museum collection. What it does claim is to provide a reference for "the more modern portion of the collection of Indian official "publications *issued in India* subsequent to the mutiny, so far as the documents have "been deposited in the library of the British Museum." "Reports issued as 'English "parliamentary papers' are not included except in rare instances, but there is a "considerable representation of Departmental Reports issued in London in connection "with the India Office." Works of a semi-official nature have also been included in certain instances. From a casual glance at the contents it would certainly appear that Mr. Frank Campbell's work is sufficiently comprehensive to be a most valuable index to Indian literature generally, and that he has earned the thanks not only of the casual reader, but of many Indian officials for a work which will lighten their labour considerably.

T. H. HOLDICH.

New Guinea. Fellows: Le Hunte.

Despatches from His Excellency the Lieutenant Governor of British New Guinea. No. 28 (14th April), No. 35 (25th April), No. 36 (1st May), and No. 44 (21st June) of 1900. **36**

The first of these despatches (No. 28) encloses the following account by the Rev. S. B. Fellows, of the *Kabilula*—Atonement or Peace-making Ceremony—of the Natives of Kiriwina (Trobriand Group), who were lately at war.

"*Atonement or Peace-making Ceremony of the Natives of Kiriwina.*—Taolu came to ask me to accompany him on the morrow to the Kabilula. We arranged to meet at the inland village of Obweria. I was there early, and about 9 o'clock Taolu arrived with a numerous retinue, all fully armed with spears and shields and long knives. Taolu carried no weapons, but I noticed that in addition to the ordinary ornaments by which a *Guiau* is distinguished, he was also wearing the sacred emblems of royalty—the armlets and wristlets previously held by Enamakala and his predecessors for many generations in the office of supreme *Guiau* in the ruling *Labai* family of Kiriwina. As Obweria was the first village in Tilataula territory entered by Taolu, he was here formally received by a Tilataula chief. This man, named Kunoi, rushed into the centre of the village, and gesticulating like a madman, never once looking at Taolu, but addressing him, and him only, all the time. In effect, he said: 'Taolu, we are glad to see you. We acknowledge you as our *Guiau*, in 'succession to Enamakala. We have had enough of fighting, and everything is ready 'for making the atonement to-day. All the Tilataula chiefs are waiting for you at 'Kabwaku. Let us go and make peace. Then come back and live in your village, 'Omarakana, and rule the country as a *Guiau* should. Make peace and keep the 'peace; put away all the spears so that there be no more war.' Then striking his forehead with the palm of his hand—the usual pledge of a chief that he would defend from danger—he made a leap to where Taolu stood, grasped his hand, and drew him to the path leading to Kabwaku. As a dramatic performance, Kunoi's action was perfect; its effect on the men standing round was electrical. They simply roared out their acclamation to the *Guiau*, and shouldering their spears, they crowded pell-mell into the narrow track after their leaders. Beyond the village the procession was marshalled. A band of warriors took the lead, headed by a sorceror, who, with his continuous incantations, cleared our path of all evil spirits. Following these came about twenty

women, carrying on their heads the appeasing gifts for the *Kabilula*, then the chiefs with more warriors, and behind came the crowd.

"Going in single file the column stretched out to a great length. At frequent intervals a wave of cheering ran down the line. The excitement increased as we went along, and reached its climax in deafening acclaim as we entered Kabwaku, where Taolu was welcomed by Moliasi in fine dramatic style. This was a proud day for so young a chief as Moliasi; and he was equal to the occasion. In the *Kabilula*, equal presents are given and received on both sides, but the defeated chief, after seeking and receiving permission, has to come to the village of his conqueror, and there make his offering of atonement.

"A clear space was quickly made in the middle of the village in front of Moliasi's house. The multitude of armed men with their spears in their hands eagerly crowded round. At one end of the rough circle stood Moliasi, stern and silent, surrounded by other chiefs of his side; at the other end Taolu and his friends were busy unpacking their things. The proceedings were opened by Taolu rushing into the ring and carrying aloft a valuable armlet which he laid on the ground, at the same time crying out in a loud voice '*Kam lula, Moliasi*' (thy atonement, Moliasi). He immediately turned and retired, and the armlet was instantly snatched up and handed in by one of Moliasi's men. Again and again Taolu repeated this performance, each time bringing only one *vaigua* (article of wealth) and calling out the name of the chief to whom he was giving it. Some of his friends also did the same. In this way between thirty or forty different *vaigua*, consisting of armlets, old stone tomahawks, necklaces of native money, &c., &c., were presented and received. Then Taolu ran in and made a speech to Moliasi and his people, simulating furious passion as he sprang from side to side of the circle, and swung his arms about in energetic gestures. He addressed them as *Bodagua* (my younger brothers), and said, 'I am weak to-day through the 'death of my elder brother, Enamakala. Had he been alive to-day he would have 'brought more *vaigua* than you have men. I have brought you my own *vaigua* as your '*lula*; let that suffice. We are living in the bush, permit us to return to our villages. 'Put away your spears and let us work at our gardens that there may be plenty of 'food for ourselves and our families.' Then Moliasi and other Tilataula chiefs began to present the return *lula* to Taolu. In the same manner, one by one, article for article, they laid down the exact equivalent of the *vaigua* they had received. After this they made their speeches, all of them definitely accepting Taolu as their *Guiau*.

"One old chief, Mosituli, told Taolu that this had been a young men's war and so the *Kabilula* was held in a young chief's village. A young chief, Meiosovalu, the right-hand man of Moliasi, said that though he was young when Enamakala and his men had driven his people out of their village, he remembered the death of his relatives and the burning of his home. It was to take the *mapula* (payment) for this that he had fought, but the present *Kabilula* settled all.

"An attentive hearing was given to my address, but the united yell at the end might easily have startled anyone not used to the noisy style of Kiriwina natives. I pleaded the claims of law and order and religion.

"Then Taolu made his way into the midst of Moliasi's men, and, holding high a stick of tobacco, he called out, 'Which of you will take this tobacco and distribute it so that we may smoke a pipe of peace together?' Twenty eager hands were stretched out to grasp it. With the acceptance of this tobacco the *Kabilula* was completed, and the ceremony concluded."

No matters of anthropological interest are contained in despatches No. 35 and 44, but No. 36 contains the following :—

"*Notes on the Tribes of the Morehead River.*—The tribes met with on the Upper Morehead are named Sanana, Tugari, and Pirará, after the names of their villages.

They are apparently subdivisions of the Babiri tribe. Indications point to the probability that their populations were comparatively much more numerous than at the present day. Without doubt their numbers have been diminished by the frequent onslaughts of the Tugeri tribe from Dutch New Guinea; but these depredations have forced them to scatter, and it was not possible to arrive at so much as an approximate estimate of the population during a flying visit.

"In stature these natives are of a slightly taller average than the so-called Bugi tribe (see below). Their muscular physique is also superior to that of the latter people. The men, for the most part, go stark naked, but some of them wear a grotesquely large pubic shell, which, however, is as often to be seen hanging at the side or at the back as in its proper position. The hair is curly, and generally worn in thin plaits, into which is woven some vegetable fibre. These fibres extend below the limit of the hair and depend gracefully more than half-way down the back and over the shoulders. The hair is shaved from off the upper part of the forehead. There septums of their noses are invariably pierced, and many of them in addition (particularly the Pirará natives) have large holes punctured vertically through the nostril. There was a noticeable scarcity of body ornaments among them. In no case that came under notice was anything worn in the nose. They vary in colour from a dark copper to black. Their facial features differ to such an extent that no characteristic type could be detected. Some have pinched crabbed features, while others have a fine and gentle yet strong countenance, and between these two several others approaching one or the other extreme were observed. The older men wear beards, which are neither trimmed nor cut.

"The women, of whom only three were seen, wore petticoats of grass. Their hair was cut moderately short.

"A short vocabulary of their common language was taken, which may be useful as an addition to that taken by Sir William MacGregor. The name given by these people to the Morehead River is Totogaba."

N.B.—The Bugi tribe (above mentioned) consists now of the remnants of the original mainland tribe of that name, the Wasi tribe from Strachan Island, and others whose persecution by the Tugeri invaders has induced them to gather together for refuge at Bugi, where they have protection under a small detachment of armed native constabulary.

S. H. RAY

France: Reindeer Period. **Girod and Massénat.**

Les Stations de l'Age du Renne dans les Vallées de la Vézère et de la Corrèze. Documents recueillis et publiés par Dr. Paul Girod et Elie Massénat. **37** Laugerie-Basse; Industrie, Sculptures, Gravures. Paris, J. B. Baillière et fils, 1900. 4to, pp. viii + 101, with 110 plates and 42 pp. of explanation.

For some five-and-thirty years M. Massénat has been a diligent explorer of the caves and rock-shelters in the valleys of the Vézère and the Corrèze. Preliminary notices of his work have appeared from time to time, but no detailed and systematic account has yet been published. His very extensive collection is now in the care of Prof. Girod, of Clermont Ferrand, who has co-operated for many years with M. Massénat. They believe that the time has come for the preparation of a complete work, dealing exhaustively with the subject; and they accordingly propose to issue a series of monographs describing all the stations which they have explored and all the objects which have been collected. The volume before us is the first of the series. It is devoted to the station of Laugerie-Basse, a locality of singular interest, inasmuch as it presents a typical illustration of the life and industry of the Magdalenian age.

As this is the first instalment of the great work which it is proposed to publish, it contains some preliminary matter of a general character, including a brief survey of the prehistoric remains throughout the valleys of the Vézère and the Corrèze. About 1860 Jouannait found worked flints in certain caves in Dordogne. But as far back as 1842 the College of Brive had acquired the natural history cabinet of the little College of Azerac, and it was found that this collection contained a number of objects worked in flint and in reindeer-antler, together with reindeer bones, evidently of local origin, but without any record of their discovery. A new epoch in the history of archæological work in Périgord was opened up, however, in 1862, when Edouard Lartet had his attention directed to the Dordogne caves through some specimens sent to Paris by Abel Lagaune, of Les Eyzies. Everyone knows how Henry Christy threw himself into the work, conjointly with Lartet, and how the results were eventually given to the world in the famous *Reliquiæ Aquitanicæ*.

It was about 1865 when M. Massénat commenced his researches by investigating some stations on the Corrèze, whence he proceeded to the stream of Planchetorte, where his work was carried on partly in association with Philibert Lalande. Passing on to the Vézère, he set himself to explore patiently and systematically many of the stations which had previously been subject to only hasty examination. From his wide knowledge of the relics of the so-called "Reindeer Age" he is led to recognize three epochs corresponding with those of de Mortillet, but named according to the typical stations. Instead, therefore, of the terms "Magdalenian," "Solutrian," and "Mousterian," he uses respectively the terms "epoch of Laugerie-Basse," "of Cro Magnon," and "of Le Moustier."

The station of Laugerie-Basse was originally explored by Christy and Lartet, and by de Vibraye; but M. Massénat has perseveringly continued the work in a most detailed and careful manner. The results are fully set forth in the present work. The wealth of material discovered at this station is illustrated by no fewer than 110 quarto plates, lithographed by Dr. Girod, representing a great series of implements in flint, quartz, ivory, and reindeer-antler, together with a number of interesting engravings and sculptures of the Reindeer Age. F. W. RUDLER.

Savoy: Ethnology. Pittard.

Note Preliminaire sur l'Ethnologie de la Savoie et de la Haute-Savoie. Eugene Pittard. (Extract from *Le Globe*, Genèva, June 1900.) **38**

This note is intended to indicate the present state of the author's investigations into the Ethnology of Savoy, and to express the conclusions he has so far arrived at, subject to revision in a larger communication to be subsequently made in collaboration with Dr. J. Carret. M. Pittard shows that palæ-ethnologists have found that a brachycephalic group inhabited the lake dwellings of Savoy in the early polished stone period, and were displaced in whole or part by a dolichocephalic people who also lived as lake dwellers. Towards the end of the Bronze Age, this part of Europe was invaded in force by a brachycephalic population from across the Alpine passes. The author describes the ethnic distribution in Savoy as based on Lagneau's researches, deals briefly with the Burgundian invasion of the 5th century of our era and with the Saracen occupation, and passes on to craniological evidence. M. Pittard having studied 165 skulls from this neighbourhood, finds they fall into two definite groups, a dolichocephalic of 15 and a brachycephalic of 126 crania respectively. The brachycephalic skulls being also leptoprosopic and leptorhine are closely allied to those of the Valais, the Grisons, and Auvergne. The dolichocephalic group, relatively so feebly represented, is regarded as Burgundian. At first sight it would seem that among the present population of Savoy brachycephaly is associated with short stature and with relative *blondness*. F. C. S.

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(*Front.*) (*Side-view.*) (*Back.*)

CARVED WOODEN STOOL FROM BRITISH EAST AFRICA.
BRITISH MUSEUM.

MAN, 1901. PLATE D.

ORIGINAL ARTICLES.

East Africa. **With Plate D.** **Sharpe.**

A Carved Stool and other objects from British East Africa. Communicated by Alfred Sharpe, C.B., Assistant Commissioner of Uganda. **39**

The three objects described below were obtained by Mr. Alfred Sharpe, C.B., Assistant Commissioner of Uganda, were exhibited on his behalf at a meeting of the Anthropological Institute on November 27th, 1900; and have been presented by him to the British Museum. The following brief account of them is compiled from the objects themselves, and from memoranda supplied by Mr. Sharpe:—

No. 1 is a stool of soft white wood, artificially blackened on the surface. It is 25 inches high, and consists of a squatting female figure resting on a plain, solid, circular pedestal, and supporting with upraised arms a plain circular seat, the upper surface of which is slightly concave. The female figure is remarkable for the elaborate representation of prominent cheloid ornaments on the flanks and abdomen, and for the peculiar treatment of the hair, which is well shown in side and back view. (*Plate D.*)

The stool comes from the district immediately west of the Luapula or Lualaba river, immediately after its exit, towards the north, from Lake Mweru. The natives there constantly make these stools, of different sizes and patterns. Mr. Sharpe adds that he has seen some beautifully carved ones at the trading station of the African Lakes Corporation at the north-east corner of Lake Mweru.

No. 2 is a double gong, 16¼ inches high, of peculiar form, hammered together out of two thick sheets of soft iron. It has no clapper, and was, apparently, intended to be struck from without. It comes from the town of Kazembe, just south of Lake Mweru. Kazembe's is one of the oldest known "dynasties" in the southern half of Central Africa. Dr. Livingstone, when at Kazembe's, traced back a number of generations of "Kazembes," each succeeding chief being called by the same name. A Kazembe was in full swing at the time of Lacerda's journey in 1797 (*see* Burton's *Land of the Cazembes*, p. 4); and when there in 1890, 1892, and 1899 Mr. Sharpe saw abandoned sites of several old towns of the Kazembe's. Kazembe, the present chief, told Mr. Sharpe that his ancestors came from *Mwata Yamvo*, on the Kasai. Many of the customs at Kazembe's are more similar to those of the west of Africa than to those of the eastern half of the continent. The natives say that these bells are not made now, and that they are very old. Mr. Sharpe saw two or three of them.

No. 3 is a perforated stone object like the head of a hammer or mace. It is 6½ inches long, 3 inches broad, and 1½ inches thick. This object comes from the "Mambwe" country, which lies near the south end of Lake Tanganyika, 2,000 feet above the lake, and 5,000 above sea level. The natives find these objects in the ground, but do not know their origin, and call them *miala ya mlunga*, *i.e.*, "Stones of God," meaning "supernatural stones." They are sometimes round, instead of oval, and sometimes larger, sometimes smaller, than this example. Similar stones were found by Theodore Bent at Zimbabwe, and there are similar stones in the Gizeh Museum at Cairo, which were taken from Egyptian tombs of early date. Mr. Sharpe knows of no other localities in Africa, except those mentioned above, where these stones are found.

Egypt: Prehistoric. **Randall-MacIver.**

A Prehistoric Cemetery at El Amrah in Egypt: Preliminary Report of Excavations By D. Randall-MacIver, M.A., Laycock Student of Egyptology at Worcester College, Oxford. **40**

The village of El Amrah lies about six miles to the south of the famous site of Abydos, where Professor Flinders Petrie has for the past two seasons been engaged in

unravelling the difficult history of Egypt's earliest kings. It has been known for some years that valuable prehistoric cemeteries existed in the neighbourhood, but their precise character could hardly be appreciated, inasmuch as nothing had been published which could be called a record of the excavations made there. It was with some anxiety that Mr. Anthony Wilkin and I, to whom Professor Petrie entrusted this part of the concession granted to him by the Department of Antiquities, commenced our season's work. A site which had been already dug no less than four times, first by native plunderers, and then by professed archæologists, might well have been supposed to be entirely exhausted. I am happy, however, to be able to state that our success has far surpassed our modest expectations, and purpose in the following pages to give a brief *résumé* of results which will soon be published in full in the official memoir of the Egypt Exploration Fund, at whose expense the work is being conducted.

The cemeteries on which we have been engaged are situated close to the cultivation on the table-land, between two wide valleys which run down from the upper desert a short distance north of El Amrah. Here a tract of many acres of broken ground testifies to the cupidity, if not to the knowledge of previous grave-hunters. At the south-west corner sherds of broken pottery showed that many at least of the graves were of prehistoric date, and it was at this point that we began to excavate on December 22nd. It soon became evident that a large number of graves had not been opened, while others had been insufficiently cleared. After a month's work three hundred graves had been fully registered from a piece of ground measuring only about 15,000 square yards. This proved to be the entire extent of a small but highly interesting prehistoric cemetery, which may have originally contained some 600 or 700 graves. In date it ranged from the very earliest "New Race" times through the entire middle period down to the beginning of the "Late Prehistoric." The graves yielded not only a great quantity of the objects familiar to all who have studied this period (pottery,

FIG. 1. CLAY MODEL OF A HOUSE.

FIG. 2. CLAY MODEL OF KINE.

ivories, slate palettes, &c.), but also a certain number which are wholly new in character. The most interesting are those which bear directly upon the life of the people who lived in the country at that time. In the rubbish of a plundered grave was found a fragment which evidently represented a house, the next day more pieces were turned out which fit well together and almost complete the whole. The house (shown in fig. 1) is oblong in shape, sloping back from the base and recurved at the top. From its form it may be supposed that it was built of wattle and mud; at one end is depicted a door (probably of wood), and at the other two small windows. No roof was found, but if it is permissible to judge from the construction of graves which occur in our second cemetery, it must have consisted of boughs on which was laid a wattle-work of twigs covered with mud.

FIG. 3. CELT. FIGS. 4–6. MACE HEADS.

FIGS. 7–11. FORKED HUNTING-LANCES OF FLINT.

The "New Race" had probably even more occasion to use boats than the modern Egyptians, for there is no doubt that the country was far more swampy then than it is now. It is thought that some of these boats are represented on their well-known "decorated" pottery. In our first cemetery were found pottery models of two, if not three, different kinds, but they do not resemble those figured on the pottery. Again, that the "New Race" were a hunting people has long been known from their carvings and drawings, as well as inferred from the objects which occur in the graves. But it must now be added that they were a pastoral people; for in no less than three graves were found pottery groups of kine. The grave from which the best group came (*see* fig. 2), was that of a man who held in his hand a model baton of clay, the stem of which was painted with a spiral red band like a leather thong, while the head of it was in the form of a mace and decorated with black lines; some fine pottery completed his tomb-furniture. Of weapons of war and the chase figs. 3–11 will give a fair idea. The breccia axe (fig. 3), the mace-heads (figs. 4–6), and the forked hunting-lance of flint (figs. 7–11) all came from the same grave, which, indeed, contained five of these lances, a remarkable outfit at a time when they must have been very rare and costly. The weapons and implements in these graves are generally of stone. Copper is always rare, though occurring occasionally even in the earliest stage of the prehistoric. Fig. 12 shows a new type of copper dagger found in a plundered grave of the middle Prehistoric period. Flint implements of one class or another occur in almost every grave, though the fine

FIG. 12. DAGGER OF COPPER.

specimens are, of course, uncommon. In several cases a small sheaf of flakes has been found lying between the hands and head; and one grave, from the number and variety of the flakes and implements found in it, would seem to have been that of a professional flint-knapper.

FIGS. 13–14. BASKETS.

Other crafts are represented by the excellent cloth used to wrap round the body, by baskets such as those shown in figs. 13 and 14, and by clay bases which probably served in the manufacture of pottery. With regard to the pottery itself this cemetery yielded a considerable number of new varieties and one quite new class of ware.

The dolls shown in figs. 15 and 16 may be taken to represent the inhabitants of the country, to such extent at least as their artistic skill could interpret their own conceptions. It is worth remarking that the peculiar "sheath" which they wear, and the strongly-curled hair, are the essential features of the figures carved on the splendid proto-dynastic slates (*Journ. Anthr. Inst.*, xxx, Pl. B., C., D.).

FIGS. 15–16. CLAY DOLLS.

After this cemetery was finished, another was started some two or three hundred paces to the east of it. The ground between is full of 18th dynasty burials, and it appears at the moment of writing as if the two prehistoric patches were quite separate and independent.

The eastern cemetery is of very comprehensive character. It begins with burials of almost, if not quite, the earliest type, and continues down to the Ist or IInd dynasty. In comparison with the other cemetery it has not been much plundered. Up to the date on which this is written (February 17th) rather more than 100 new graves have been opened. One of these has produced the most valuable find of the season, namely, a slate palette which is conclusively dated, by the pottery and stone vases occurring with it, no less than by its own characteristic form, to the middle period of the Prehistoric (60 in Prof. Petrie's sequence-datings). It bears in relief upon the face the brief inscription given in fig. 17, and is thus by far the earliest example yet found of the use of hieroglyphs. Hieroglyphic writing has been known to exist in a well-developed form as early as the Ist dynasty, but this slate belongs to a period considerably before Menes, the first king of the Ist dynasty.

FIG. 17. HIEROGLYPHIC.

An especially interesting point in connection with the eastern cemetery is that the range and variety of the burials have made it possible to trace the evolution of all the types of early tomb-construction. The bodies

are invariably buried in a contracted position, and the stages through which the tomb developed may be provisionally stated as follows: the first stage is the only one which has not yet been noted in this part of the ground, though it is of frequent occurrence in the western cemetery :—

1. The earliest burials of all are in very shallow round graves. The body was generally wrapped in the skin of a sheep or goat.
2. These are succeeded by graves several feet deep, and of a roughly oval or oblong shape. The body was commonly wrapped in cloth and laid on a reed mat, which was then folded round it. Sometimes the reed mat was further laid on a tray of twigs, and very rarely on a wooden dug-out bier.
3. Graves of the same depth as the last, in which the beginnings of a slight recess occur, in which the body is laid ; while the larger pots are outside the recess.
4. Graves 5 or 6 feet deep, with a well-marked recess cut out for the body. The recess is sometimes fenced off by upright wooden baulks.
5. A regular pit, about 6 feet deep and 2 to 3 feet in width, with a recess bricked off from it. The recess contains a clay, a wooden, or a pottery coffin, either oval or oblong, and one or two pots, which are almost the only tomb furniture found with this class. Such graves are very late in the prehistoric series, approaching closely to the period of the Ist dynasty, or even entering into it.

From this point the solution branches off into two distinct lines. The pit with chamber becomes the regular well with chamber, a type which prevails from the IVth dynasty onwards all through Egyptian history. On the other hand the bricked recess, considered in itself apart from the well or pit, becomes the brick tomb which forms our sixth stage.

6. Four-sided tombs, consisting of brick walls sunk a few feet below the desert-surface. At first these contain a coffin either of mud or of wood. Sometimes the coffin is replaced by a plank lining fastened against the walls ; this feature has been found also in Prof. Petrie's Royal Tombs of the Ist Dynasty. Sometimes, again, there is no coffin, but the body is wrapped in cloth and laid on a reed mat as in the earlier graves.

N.B.—The burials under inverted pots which frequently occur in this cemetery do not fall naturally into any stage of the tomb development. They should perhaps be regarded as cheap varieties of the pottery coffin.

The first stage in the history of this brick construction is a plain four-sided enclosure, larger or smaller according to the importance of the grave. The smaller graves are covered with mud bricks supported on more piles of bricks built up from the floor. For the larger a regular roof is made of unbarked boughs or trunks of trees of 2–4 inches diameter laid across the width of the grave. On these is then laid a wattlework of twigs or reeds, and the whole then covered with several inches of plastered mud.

7. A natural development of such graves as those of the sixth class ensues when niches are walled off to receive the offerings put with the deceased person. First of all a small dividing wall is built at one end or the other, thus barring off a small section of the whole length.

Next, this section is itself divided by a small cross-partition, so as to form two niches. A greater elaboration still is reached when more niches are inserted in other parts of the tomb, and thus a natural progress is made to the complicated arrangement of the Royal Tombs of Abydos. The most detailed arrangement that has yet been found at El Amrah was that of a large brick tomb which has just been worked. It was a large room about 5 feet deep and 5 feet below the surface of the ground, with two

chambers at the south end for offerings, and a third chamber at the north-east corner for the body of a cow. A staircase 24 feet long gave entrance to the tomb from the western side. From this tomb, which had been plundered very recently, we obtained fragments of fine stone vases, and half of a beautifully-inscribed steatite cylinder.

DAVID RANDALL-MACIVER.

Siam : Celadon Ware.

Lyle.

The Place of Manufacture of Celadon Ware. By T. H. Lyle.

41

The following are extracts from a letter from Mr. T. H. Lyle, 1st Assistant, Consular Service, Siam, to Mr. Thomas Boynton, F.S.A., of Norman House, Bridlington Quay, Yorks. The letter is dated "H.B.M. Consulate, Nan, *viâ* Moulmien, May 12, 1900":—

"I have not been entirely forgetful of my promise to try to obtain for you a perfect specimen of Celadon ware. I am sorry to say that my efforts have been unsuccessful; but having had the opportunity to inspect the kilns where this ware was manufactured, I fancy you may be interested to have an account of my visit. These kilns are situated in a province of Siam, known as Sawankalok, possessing a capital of the same name, on the River Mee Yome, distant north from Bangkok more than 200 miles. This Sawankalok, according to Siamese history, was an old-time capital of Siam, and must have been possessed of a highly cultured and artistic population, as the imposing ruins of numerous magnificent temples testify. A friend and myself rode together from Sawankalok up the River Mee Yome for a couple of hours before arriving at the district which we desired to inspect. The road was simply a track through jungle and forest, and followed the course of the river. At a convenient shallow, we crossed to the west bank, and plunging straight into the jungle, were conducted to a large mound, 50 or 60 yards from the river bank.

"The whole district is a mass of forest and undergrowth, and as—at first sight—one perceived merely large trees and vegetation springing from a slight rise in the ground, one's natural impulse was to ask 'Where are the kilns?' That question speedily solves itself. These mounds, which average 20 to 30 feet in height, and vary from 60 to 100 feet in circumference, consist of bricks, pipes, earth, *débris*, and broken pots. Everywhere the ground is strewn with fragments of pottery; one could gather sufficient to macadamise the roads of all Bridlington, but there is hardly a piece as big as this sheet of paper [5 ins. × 7 ins.], and a perfect specimen does not exist. The mounds or kilns number several hundred; many of them are so overgrown as to be almost unapproachable. They stand in a close double line, at intervals of 20 to 40 yards, for over four miles. The hundreds of people who, at one time, found employment in these manufacturies are vanished; countless fragments of pottery are the only relics of this once high-class industry. We had a number of men with us, and diligently hunted and dug amongst one or two of these 'scrap-heaps,' though our efforts were only partially successful. One or two badly-damaged specimens and wasters came to light, the most perfect find being three or four white glazed tiles. Local officials, learning of my desire for this pottery, gave me one or two pieces in fair condition which I now have by me.

"The manner of digging, no less than the tools employed, and the lack of enthusiasm amongst the natives, render it very difficult to do any systematic excavation in these mounds. Each man scrapes away with his hands, after loosening the earth with a 'spade' rather bigger than a tablespoon. My visit took place in the hottest of the dry weather, when the ground is parched and burnt almost to brick, and several battered specimens were hopelessly cracked and spoilt in attempting to draw them out

of the hard soil and *débris* in which they were embedded. Altogether, with 10 or 12 men working all day, the total amount of earth actually excavated equalled that which one British navvy could have torn up with a pickaxe in 10 minutes.

"In the case of the one or two mounds to which we confined our attention the mouth and roof appear to have collapsed owing to the destructive action of the trees and vegetation, rather than to faulty construction. White ants, too, have carried up so much earth when taking refuge upon them during wet weather, that it is in many cases impossible to determine whether the roof has given way. I strongly suspect that scientific investigation would find many of the kilns practically complete. In one instance a section of the roof was uncovered and visible, and I was struck with the fact that the kiln was evidently not a straight arch blocked by a perpendicular wall at each end, but was rather a perfect dome, on the beehive plan.

"We were puzzled for some time to conjecture the use and duty of the numerous 'pipes' which lay strewn around. The pipes are brown in colour, and glazed on the outside; one end widens out considerably. They are of all lengths and sizes. One

large specimen which I brought away with me measures 22 inches in length (end broken), $2\frac{1}{4}$ inches in diameter at the narrow end, and $4\frac{1}{2}$ at the base. A small one measures $3\frac{1}{4}$ inches in height, 1 inch at top, and $1\frac{3}{4}$ at base. After some little conjecture we discovered beyond doubt that these pipes were the stands upon which the raw bowls, &c., had been placed within the kilns. Fragments of the bases of bowls were picked up with a circular mark plainly visible where they had rested upon the stands; in some instances the top of the stand had broken off and remained adhering to the bottom of the specimen. The pipes had been built up exactly like a gun barrel, by a circular corkscrew manipulation of the clay—traces of the process are plainly manifest—and my friend and I came to the conclusion that some of these kilns must have been devoted to the burning of these 'stands' only.

"The fragments of pottery exhibited countless species of pattern, in 'ink,' fancy flower patterns, wheels, plain and fantastic grooves, and moulding in relief were equally plentiful. Of the battered specimens I procured, I endeavour here to give you an idea of the different shapes. None of these specimens are intact, all of them are damaged and chipped, some badly. Many of them are wasters. I have a specimen of four

bowls, like the one to the left in the photograph, which have collapsed and fused together.

"I have come to the conclusion that an absolutely perfect bowl, with moulding in relief, like that I gave to the British Museum, is not to be procured, or rather is not in existence. Whether I shall ever find myself in that district again I do not know, but if ever a chance presents itself of again visiting these wonderful kilns, I shall surely avail myself of it."

Georgia: Folklore. **Thomas.**

Animal Folklore in Georgia. Collected by M. Sakkokia; communicated by N. W. Thomas. **42**

Among the answers I have received to my questions on Animal Superstitions the following are of some interest:—

1. If a cow or a bull bellows at someone, they say in Mingrelia that the person will soon die; to prevent this they kill the animal; the more economical spirits only pull out a tuft of hair and put it under their foot. This means, "May the animal be killed and "his hide be used to make my boots?"

2. After New Year's Day certain birds and young animals have the power to "conquer" human beings, if they are seen on an empty stomach. The way to prevent

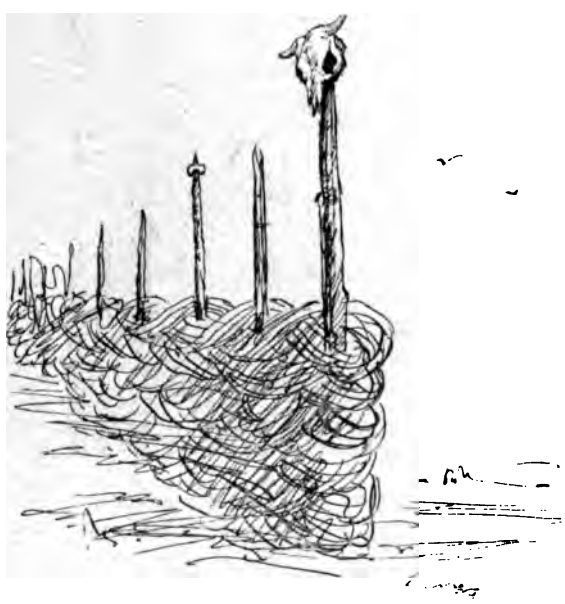


FIG. 1.

FIG. 2.

this is to eat a little bread on getting up, and then, when you see a sucking pig, &c. for the first time, you say "I have conquered you." If you are conquered by a goat, your tongue will speak against your will the whole year; a fowl will cause hunger and a feeling of discomfort; a thrush, cold in the head; a yellowhammer, grief; and a sucking pig will cause you to be dirty.

3. On the first Saturday in Lent, called in Mingrelia "the Saturday of prayer for "domestic animals," the peasants make cakes in the shape of cows, sheep, goats, &c., and put them in a deep wooden bowl. After the prayer the members of the household eat these cakes without using their hands. The basin is put on the ground and each person goes on all fours, imitating the animals in movements and cries. In Georgia the cakes are made at New Year.

4. In Mingrelia Turks are said to appear after death in the form of young dogs.

5. To protect the houses and gardens, skulls and stones with holes in them are put on poles (Fig. 1). For this purpose a cross of wood is also put up on July 20th and August 15th, when the witches hold their assemblies; a long pole is taken and split at the top; a cross piece is put in the split, and a crown of thorns hung on it (Fig. 2).

6. If a dog tries to jump over a paling between two houses, and sticks on the top with his body more on one side than the other, death will visit the house in the garden of which the greater portion of the dog is.

7. If the cuckoo is heard in the mountains on March 25th the mountains will yield a better harvest than the plains.

8. Catch a tree frog when you hear it for the first time in spring, and in doing so prevent it from uttering a sound; it should next be buried until only its bones remain, and then should be dug up and thrown into water; those that float should be charred; a little of the resulting powder thrown on the person or dress of the lady you love will prevent her from loving anyone more than yourself. The bones of the wagtail have the same magic power.

REVIEWS.

Religion. **Frazer.**

The Golden Bough: A Study in Magic and Religion. By J. G. Frazer, D.C.L., L.L.D., Litt.D., Fellow of Trinity College, Cambridge. London, Macmillan, 1900. Second edition, revised and enlarged, 3 vols., 8vo, pp. xxviii, 467; x, 471; x, 490. Price 36*s.* net. **43**

When the first edition of *The Golden Bough* was published in 1890, it was obvious that, whether the author's theory of the meaning of the succession to the Arician priesthood, which it was written to expound, were proven or not, an important contribution had been made to our knowledge of savage rite and savage myth. The criticisms bestowed on it were of the most various description; but, however they might differ, they were at one on this. Dr. Frazer attempted no immediate answer to objections. He wisely refrained from controversy. Taking note of the different points to which exception was taken, he bided his time until, with his unrivalled industry and the discoveries continually made, he should have an opportunity of restating his position and buttressing his arguments by further evidence. The time at length arrived; and he has now put forth a second edition double the length of the first, and strengthened on many points by illustrations often drawn from sources little known to English anthropologists.

What is the result? Hardly any part of the work has been left untouched. Paragraphs, pages, whole sections have been interpolated, and much has been rewritten. But while a great deal of valuable matter has thus been introduced, and clearer expression has been given to many of the author's ideas, the argument for the main theory has hardly been advanced at all. We seem to be no nearer the decisive solution of the riddle. And if Dr. Frazer's explanation holds the field, it is rather because no other explanation, intelligible on the known principles of savage belief and custom, has been offered, than because of its own cogency.

On many of the side issues, however, an advance has been made. Additional illustrations and fuller argument have thrown a brighter search-light upon many customs. Even where we cannot accept the author's conclusions, the additions to his collection of facts are helpful, and his arguments set the point under discussion in sharper relief. True, the very wealth of his anthropological learning impedes the hasty reader, who "cannot see the wood for the trees." But the book is not for the hasty reader. The author of set purpose has multiplied his evidences, and courted the discussion of side

issues. Recognizing the hypothetical nature of much that he has put forward, he expresses the hope that though his hypotheses be superseded, his "book may still have its utility and its interest as a repertory of facts." This hope at least will be realized. And Dr. Frazer is so candid and courteous in the presentation of his argument and the discussion of doubtful points, that perhaps I may be excused for taking advantage of the opportunity to mention one or two points on which I find myself unable to agree with him, and which consequently I must for the present consider as at least doubtful.

The first relates to the essential distinction between magic and religion, and the priority of the former in the order of evolution. Is there any evidence of this priority beyond the practices of the strange tribes of Central Australia? The "primitive" character of these tribes does not seem to me so fully established as Mr. Frazer thinks. Further information on their beliefs, the meaning of their rites, and the influences to which they have been subjected is highly desirable. In any case the foundation seems a small one on which to build so large an inference. Magic is not more widely prevalent in the world than the savage interpretation of external phenomena in the terms of human consciousness, and the doctrine of spirits. The practical application of the interpretation and the doctrine in question is what Dr. Frazer calls religion (i, 63), and I see no reason to suppose that it came into existence later than magic. I use the words magic and religion in Dr. Frazer's sense, as opposed to one another. It is convenient to do so, because, at least in their developed forms, there is an ideal distinction between them. But in fact, magic interpenetrates all religions, and the antagonism, frequently so pronounced, doubtless as the author sees, "made its appearance comparatively late in the history of religion." Moreover, this very antagonism is often rather the hostility of a State religion or a popular worship to an unpopular one, than the opposition of really irreconcilable principles. The author has given examples of the mixture of religion and magic in the cults of ancient India and Egypt, and even among the peasantry of Europe. But without trenching on ground it is desirable in these pages to avoid, I may point out to him that magic, as he defines it, is by no means to be confined to the peasant classes or to the non-official forms of Christianity, while the relations of the witches of Europe to the devil, as they appear in folk-tales and in the witch-trials, assuredly come within his definition of religion. The savage, it is admitted, knows no distinction between the natural and the supernatural. The beings whom he imagines, whether we call them gods or spirits, have powers over the forces of nature which only exceed his own, if they do exceed them, and do not differ in kind. While he invokes these beings for help, he also tries his own powers in the same breath. The finest gradations divide prayer from spell, the act of worship from the rite of imitative magic. "The functions of priest and sorcerer" are "not yet differentiated from each other," because magic and religion, growing from the same root, have not yet bifurcated.

Dr. Frazer has honoured me by devoting many pages of his third volume to the confutation of heresies of which I have been guilty. I am happy to confess that he has brought forward a mass of evidence as to cairns and the practice of adding to them, which will necessitate reconsideration of my theory on the subject. With regard to the practice of hammering a nail into the Cella Jovis, which I treated as analogous, I do not think he has been quite so successful. He has neglected the important point that the wall into which the nail was fastened was that of a sacred building. The knocking of nails into sacred buildings or trees, or into the statues of gods, cannot have been intended simply to transfer some evil to them. There is often no evil to be got rid of. There is none, for instance, in the marriage-rite at Montbéliard. The Lapalud near Angers, and the Stock im Eisen at Vienna are not sheathed with nails for any such purpose. The petitions implied by the pins in the statue of Saint Guirec, or the nails in a West African idol, have often nothing to do with the removal of any definite ill; still less are they intended to stick the ill into the object of worship. If I understand

Dr. Frazer correctly, he assents to the analogy of these practices with the Roman custom, though unable to accept my general explanation of them. But he himself offers no explanation which will cover them.

Again, we are at issue on the meaning of the "Sin-eater." Here the attack was mine, for I had ventured, somewhat rashly perhaps, to question his application of a similar rite reported by Dubois. In a note (iii, 18) he mentions the divergence of interpretation, and refers to certain customs as bearing out his view. But he does not discuss the Bavarian custom of making and eating *Leichen-nudeln*, in which the declared intention was the exact opposite of sin-eating, and other customs to which I had ventured to call attention.

In these cases it may be that neither of us took into account the possibility that more than one train of savage reasoning has converged on the same or the like ceremony. I think Dr. Frazer has forgotten this possibility again in his explanation of the practice of passing a child through a split ash-tree. It is idle to deny (and I have not denied) that many medical prescriptions in favour among the peasantry of Europe contemplate the transfer of the disease to a tree, or to some other human being, or one of the lower animals—in fact, to any convenient object. But it seems impossible to account in the same way for all the prescriptions which at first view seem alike. And I endeavoured to explain the practice in question as a mode of uniting the sick child for his or her benefit with the healthy young tree. Dr. Frazer contends it is a case of transfer of disease, and adduces in illustration a number of cases from savage life of passing through cleft trees and other symbolical apertures for the purpose of getting rid of dangerous spirits or of disease. We may admit the meaning of all of these examples to be what is here attributed to them, and yet we shall be none the nearer the explanation of passing the ruptured child through the tree. For all the examples omit the essential condition of the success of the rite, namely, that the tree shall reunite and flourish, because the child's life is henceforth bound up with it. The suggestion (iii, 397) "that with the "disease the sufferer is supposed to transfer a certain vital part of himself to the tree, so "that it is impossible to injure the tree without at the same time injuring the man," does not meet the difficulty, since in undoubted cases of transfer of disease or riddance of spirits we do not find this essential condition. We cannot, therefore, refer the rite at the split ash to the same origin as the latter. Different trains of thought have produced similar rites.

It may be true that none of the side issues to which I have referred are essential to Dr. Frazer's main argument. Yet they seem to me to exhibit a weakness which runs through much of the work. It is forgotten that we cannot assume that the same motives have in all circumstances led to actions which bear an outward likeness to each other, or that one action or rite may be due to the concurrence of more than one line of reasoning. The section on Lityerses contains an example of a mistake of the same kind, namely, the confusion of two distinct and disparate, though similar rites. After comparing, I think rightly, the story of Lityerses with certain European harvest-customs wherein the pretence is made of putting a man to death, and after showing that in the modern customs the victim is treated as an embodiment of the corn-spirit, he goes on to say (ii, 237):—"it is desirable to shew that in rude society human beings have been "commonly killed as an agricultural ceremony to promote the fertility of the fields." But of all the cases he cites, with one doubtful exception, the Mexican is the only harvest custom. It may be conceded that in all the others the promotion of the fertility of the fields is beyond question the object. It does not follow that that is the object of the European harvest customs, or that it was the object of the hypothetical Phrygian custom which is handed down to us in the story of Lityerses. Rather we may presume it was thought that the harvest was not properly reaped unless the spirit of the corn was secured and slain with it. The slaughter of the spirit of the corn in its full strength

may have been a necessary preliminary to its rising again in undiminished vigour the following year. All that Dr. Frazer says about the parallelism of Lityerses and Attis (ii, 250) may be perfectly accurate. His interpretation of both may be accurate too. But it does not seem to be assisted by the examples he has given of savage rites practised at or near seed-time. Lityerses was not a Meriah.

Few anthropologists, I imagine, are in the habit of reading the *Analecta Bollandiana*. It is therefore to be regretted that Dr. Frazer has omitted to give us the date and other particulars of the manuscript of the *Acts of Saint Dasius*. If this account of the martyrdom of a Roman soldier be in the main authentic, it throws an unexpected light on the Saturnalia. But the evidence for the authenticity is not before us. *A priori* the story does not seem very probable; while on the other hand the untrustworthy character of many of the "Acts" of early Christian martyrs is well known. I regret the omission all the more because the section on the Saturnalia, which is entirely new, contains some of the most suggestive speculations of recent years, and the story of Saint Dasius is not the least important link in the chain of evidence in support of them.

I trust I have not successfully concealed in these brief and discursive remarks my great admiration for *The Golden Bough*. If I cannot accept all the author's conclusions, if I hesitate to admit that his main theory is proven, I am none the less ready to acknowledge his mastery of anthropological problems, his skill in their discussion, his fertility in suggestion, and his almost boundless industry and learning; I am none the less ready to acclaim the value of the contribution which these have enabled him to make here, as elsewhere, to anthropological studies. The new edition has greatly enhanced the debt which all students owe to him. And insensible must be the ear in which the music of many an eloquent page does not ring and ring again long after the book has been closed, and doubts as to this point or the other have been busy in the mind.

E. SIDNEY HARTLAND.

Folklore. **Rhŷs.**

Celtic Folklore: Welsh and Manx. By John Rhŷs, D.Litt., Professor of Celtic, Oxford. Two vols., 8vo. Oxford, Clarendon Press. 1901. Pp. xlviii, 718. Price **44**

A suggestive book, containing not only a quantity of new and old material carefully recorded and commented on, but also a deal of new thought on matters anthropological and even historical connected with the traditions referred to. The pleasant and unaffected style make its perusal agreeable, and the learning and ingenuity of the writer are as evident as ever.

The topics treated are Welsh "Undine" stories; Welsh ideas respecting the *Tylwyth Teg* or Fair Family, and their descendants, fairy wives and cattle, changelings, dances, mermaids, *afancs*, or lake Kelpies, a set of Rip-Van-Winkle tales, the Wild Hunt, familiar spirits, auguries, All-hallows' customs, Tom-Tim-Tot stories, the March-Miuŏs legend, phantom funerals, and other death portents. Chapters IV., V., are concerned with Manx folklore—fenodyree [brownies], sleih beggey [little folk or fairies], witches, sacred days, healing wells, qualtagh [first foot], &c. Chapters VI., VII., deal with the sacred springs, the drowned lands of Wales, water horses and water gods, the Welsh *cyhiraeth* and mourning spirit [ban-shee], and the identification of Seithennin, son of Seithyn Saidi, with the name of the Σεττιαντίων people of Ptolemy [*Septantæ* they would be in Latin], Goidels driven west, of whom the greatest hero was *Setanta beg* [the little Setantian], Cuchulind himself; the parallelism of *Donwy* with *Danubios* [Danube], of Brun de Morois with the King Gwyn ap Nu[illegible] and of his steed *Du y Moroed* with Percival's demon charger.

Chapter VIII. discusses the Welsh Cave legends, and unfolds a curious history, in which we find Owen Redhand, Froissart's Yvain de Gales, becoming a Welsh Sebastian or Barbarossa or Holger danske, and actually ousting Arthur himself, who had replaced the Kronos sleeping, as Demetrius told the Emperor, with his mighty vassals round him in the keeping of Briareus. Chapter IX. treats of the great legendary Hunting of the Magic Boar, a story which belongs, as Dr. Rhŷs proves, to the Goidels originally, and helps with much other evidence to show that the Goidelic tribes, of what is now Wales, were gradually absorbed by the adoption of the Brythonic speech among the surrounding Britons. Anglesey, Snowdon, Bedgelert, are Goidelic districts, and the Goidels seem to have kept their speech and nationality down to the 7th century in spite of their defeats. The early British ideas of a soul and its persistence through transformation and transmigrations are treated in Chapters X. and XI., as well as the remains of Non-Aryan beliefs connected with "Druidism," the *Shamanism* that prevailed in Hibernia, where it still persists in a slightly altered form, and in the far west of Britain.

The evidence in favour of pre-Celtic races, one of dwarf kind, another with Berber affinities, is marshalled as far as it can be drawn from the folklore of the country, *e.g.*, the Coritani-Coraniaid are dwarf magician people to the bigger people about them, as the Eskimo are to the red man. As soon as accurate measurements have determined the chief typical strains surviving among us to-day, the evidence of linguistic and folklore as to the strong non-Aryan elements in the population of these islands, will, we can hardly doubt, be abundantly confirmed. But, of course, we are too poor a nation to utilize our abundant opportunities, to pursue Galton's experiments, or make anthropometric investigations on a scale beyond private means.

The excellent bibliography and list of Welsh folklore books arranged by counties, the full index, and careful references, greatly enhance the value of these well printed and handsome volumes. F. Y. P.

Morocco: Language. **Stumme.**

Handbuch des Schilhischen von Tazerwalt: Grammatik, Lesestücke, Gespräche, Glossar. Von Dr. Hans Stumme, Privat-docenten an der Universität, Leipzig. **45**
Leipzig, Hinrichs, 1899. 8vo. pp. vi, 249. 12.80 marks.

Dr. Stumme is well known to students of the dialects and folk-literature of North-West Africa, and has laid them now under still further obligations by this learned, scholarly, and compendious treatise on one of the most interesting of African languages.

Three branches of the Libyan group of speech are commonly spoken within the political boundaries of Morocco; and are named respectively after the Riffs of the coast-land, the Berbers (in the narrower sense) of the interior, and the Shluhs of the south. These branches differ from each other about as widely as do the Romance languages of Southern Europe; and, like these, each includes a number of local dialects which are often so strongly marked that the speakers are barely intelligible to one another.

In the case of the Shluhs, needless confusion has been introduced, in addition, by the fact that their name was originally merely a word of contempt (*šilh*) applied by the Arab invaders to any Libyan or Berber marauders who harried their settlements; and has only gradually become restricted to certain tribes who have resisted Semitic influences most obstinately, and clung longest to their ancestral speech. Even so, many of the so-called "Shluhs" of Tripoli, and even of Southern Tunis, are unintelligible, both to one another, and to the Shluhs of Morocco; with whom they seem to have little more in common than the Kabyles of Northern Algeria have with the Riffs of the Moroccan coast.

The subject of the handbook under review is the special dialect of the district of Tazerwalt in Southern Morocco, which has attained a wide distribution outside its own

country, partly because Tazerwalt is the headquarters of the troupes of travelling acrobats, who wander all over the East, and have been known to perform in Europe, and even in America; partly because the Tazerwalt Shluhs have accumulated a very considerable literature of ballads and other poems, and of the proverbial sayings of the acrobats' patron-saint, Sidi-Hamd-u-Musa, whose tomb is shown and venerated at Ilêg in the Tazerwalt country. These numerous compositions have attained a wide celebrity among Libyan-speaking peoples, and have provided the materials for a sort of *koiné dialektos* between tribe and tribe, so that a knowledge of the Tazerwalt-Shluh dialect is of great importance to anyone who travels or trades among the peoples of Southern Morocco, and of the *hinterland* of French Africa and Tripoli.

Many of the poems and folk-tales of the Tazerwalt-Shluhs have been published already, for the most part by Dr. Stumme himself; and it is greatly to be hoped that he may be able before long to add yet another instalment from the great store of material which he has collected.

His present work is an important contribution to the study of the language itself, and consists of: (1) an elaborate grammar (pp. 1–128) with a series of short exercises in Tazerwalt-Shluh appended; (2) a very practical phrase-book for the use of travellers, traders, and medical men (pp. 131–154); and (3) a full glossary with etymological notes (pp. 155–246), which includes a complete vocabulary to the author's previous publications already mentioned, and omits only such groups of words—plant names, insect names, and the like—which only a specialist requires, and which a specialist will inevitably discover at first hand for himself. The Shluhs themselves use the Arabic character—the Tuareg script apparently not going so far north-west; but this mode of transcription not being sufficiently accurate for phonetic study, as the sample printed in section 21 will show very clearly, Dr. Stumme has wisely printed in Roman character throughout. Even so, diacritical marks, not a few, were perhaps inevitable; and perhaps even more might have been done to facilitate, for a beginner, the pronunciation of words like *adaġdâḥtntfkt* (p. 9), or *ġlbʒâdan* (p. 147).

We may, perhaps, be permitted to regret that Dr. Stumme has not seen his way to include in his *Handbook* more frequent comparisons of the Tazerwalt-Shluh with other branches of the Libyan-Berber group; which would have made his work of importance to a larger circle of readers. But perhaps we may regard the extreme care which he has taken to confine himself to the special dialect under consideration, as a hint that the comparative study of it is only deferred for awhile.

In conclusion, may we congratulate Dr. Stumme on the statement, made in the preface, that he has lectured for two terms on Berber languages to an eager audience in the University of Leipzig. Truly the Germans know that business is business; and that if you are going to study or trade abroad, it is as well to make yourself understood to the people of the place. There is plenty of room for all, however, among the Tazerwalt-Shluhs, and we heartily recommend Dr. Stumme's *Handbook* to the "Commercial" if not to the "Philological" Faculty of any British University.

J. L. M.

Language: Assam. **Hamilton.**

An Outline Grammar of the Dafla Language as spoken by the Tribes immediately South of the Apa Tanung Country. By R. C. Hamilton, Indian Civil Service: Shillong, Assam Secretariate Press, 1900. 8vo. 127 pages, price 1 rupee. **46**

We have here an excellent grammar of a language closely allied to the Miri and Cachari. The author has added an interesting collection of phrases and short stories, with a complete vocabulary.

W. CROOKE.

Melanesia: Ethnography. Foy.

Tanz-objecte vom Bismarck-Archipel, Nissau, und Buka. By W. Foy. Pp. viii, 40. Seventeen plates, and two blocks in the text. Forming Vol. 13 of Publikationen aus den K. Ethnographischen Museum zu Dresden. Price £3 15s. **47**

Ethnologists owe a deep debt of gratitude to Dr. Meyer and the Dresden Museum for this sumptuous series. It makes accessible to the world by means of photographs the most interesting and important objects in the Museum, and elucidates them by a descriptive text which is concise and yet sufficient. In the volume before us this is preceded by a general introduction, in which the author rejects as premature all attempts at interpretation which are not founded on an exact knowledge of the individual tribes. The mere occurrence of similar motives in ornament is in itself no more a proof of intercommunication between the parts of the world where they are found than is the occurrence of similar customs; the connection can only be established by exact studies dealing with larger areas than any man can cover single-handed. Conclusions based on facts gathered in one field are too often recklessly applied to explain similar elements in other fields, which, when they are more closely examined, are shown to belong to quite a different circle of ideas. Thus, the assimilation of the Duk-duk costume to certain African costumes is readily proved to be fallacious by the undeniable fact that the Duk-duk costume is intended to represent a gigantic cassowary. It may be true that the African mask-costume has developed from the "Hüttenmaske"; but to derive Oceanic mask-costumes from the same source is a mere speculation, which, so far from being based on facts, runs counter to much that we know. Our material is everywhere so incomplete, that a single new discovery may overthrow the most carefully built-up fabric.

Most ethnological museums contain examples of the very remarkable and elaborate masks and dance ornaments that come from Northern Neu-Mecklenburg (New Ireland), and it is very convenient to have a number of these extremely varied objects carefully described. In connection with these objects the author has given a valuable essay on the fish-motive, which is so constantly present. They are illustrated on Plate xiii. There is another study on the variations and the development of the depending birds which are represented under and over the mouths of many of the figures and masks from North Neu-Mecklenburg and elsewhere. Plate xiv. illustrates this thesis.

The body of the book is taken up by descriptions of masks and other objects used in dances in North Melanesia, and its value is enhanced by discussions on the ethnographical relations prevailing in the islands, by invaluable bibliographies, to which an appendix will be found in *Globus*, 1901, p. 97, and by the reproduction and description of similar objects from other groups for purposes of comparison. Those who know the publications of the Dresden Museum, most of which are, in whole or in part, from the pen of Dr. Meyer, will be fully prepared to believe that it is worthy of its predecessors.

A. C. HADDON.

Folklore: England. Gomme.

Old English Singing Games. Collected by A. B. Gomme, illustrated by Edith Harwood. London, Allen, 1900. Crown oblong, pp. 55. Price, 5*s*. **48**

Mrs. Gomme has in this book presented the public with a children's book of games and tunes which may be read by older people too. In England the development of children's games is not officially promoted as it is in Germany, and it is a matter for regret that an occupation which educates as well as amuses should not receive more attention in England. This book will give those people some material to work on, who would be glad to do something in this direction. The little people for whom it is intended will only regret that it is not longer.

N. W. T.

India. **Waddell.**

Among the Himalayas. By Major A. L. Waddell, LL.D., F.L.S., &c. London, Constable (Philadelphia, Lippencott). 1900 (2nd edition). 8vo, pp. xvi, 452. Maps and many photographic illustrations. Price 6*s*. **49**

Major Waddell's book gives an interesting account of that part of the great Himalayan system which is included within the little State of Sikkim. If he has struck out no very new or original line of his own, he has at least illustrated a subject well which must ever possess a strong fascination for the mountain-climbing Englishman.

The geographical position of Sikkim on our Indian frontier, which invests it with the command of the most direct approaches to Lhasa, renders it important both politically and strategically, and Major Waddell appears to have made a fairly exhaustive enquiry into the general physiography of the State with a view to future possibilities in the matter of a great high road northwards. His first excursion was from Darjiling by the Tibetan trade route to Gantok, and thence to the quaint native capital of Sikkim (the residence of the King), Tumlong. This took place about ten years ago. Meanwhile this route has developed rapidly, and it will not be long before a cart road connects Silligori (the terminus of the Northern Bengal Railway) with Gantok, if indeed it has not already done so. The existence of such a road would naturally discount any other proposed line of trade route outside Sikkim territory. From Tumlong he passed by the Lachun valley to the glacial regions of the Donkia pass, and then returned southwards over the line taken by our troops under General Graham when they turned the Tibetans out of Sikkim into Chumbi in 1887.

It is, however, amongst the glaciers and snows of the north west, lying in the cold shadow of Kanchenjunga and its kindred peaks, that the attraction of Major Waddell's story chiefly lies. Kanchenjunga is barely 1,000 feet lower than Everest (29,000 feet), and its dominant position facing the forest clad slopes of Darjiling invests it with peculiar grandeur. Everest lies on the borderland between Nipal and Tibet in a position so remote as to be practically inaccessible to European exploration, and it is only doubtfully visible from the neighbourhood of Darjiling. Major Waddell enters into the question of Everest's claim to be considered the highest peak in the Himalaya, and his conclusions appear to be those of Indian surveyors, *i.e.*, that the claim is justified by the great mass of existing evidence.

The book is well illustrated. Major Waddell is something of a geologist and botanist as well as an artistic observer; nor has he altogether neglected the claims of anthropology. There are some capital photographs illustrative of the distinctions in dress and feature between the Lepchas, Nipalese, and Tibetans whom he encountered, and the result is a useful contribution to our general knowledge of the physical characteristics of these people. T. H. H.

Language: General. **Sweet.**

The History of Language. By Henry Sweet, M.A. London, 1900. (The Temple Primers: J. M. Dent & Co.) **50**

This little book forms an extremely useful introduction to the principles of Comparative Philology. The earlier chapters deal with the definition, scope, methods and development of language generally. In those following, the author gives a brief sketch of the structure of the Aryan or Indo-Germanic Family of Languages and a discussion of its affinities to other Families, especially the Altaic and Sumerian. The concluding chapters refer to the Individuality of Language and the connection between Language and Nationality. Considering the condensation required to bring such a wide range of subjects within the limits of a small primer the author has succeeded in making his statements very clear and in adequately illustrating them. S. H. RAY.

Printed by EYRE AND SPOTTISWOODE, His Majesty's Printers, East Harding Street, E.C.

MEMORIAL HEADS IN THE PITT RIVERS MUSEUM (NORMAN HARDY COLLECTION).

1—2. MALEKULA, NEW HEBRIDES. 3—4. RUBIANA, SOLOMON ISLANDS. 5—6. RUBIANA, SOLOMON ISLANDS.

ORIGINAL ARTICLES.

New Hebrides. With Plate E. Balfour.

Memorial Heads in the Pitt-Rivers Museum. By Henry Balfour, M.A. 51

A considerable number of the heads detached from the grotesque effigies set up *in memoriam* of departed relatives by natives of the island of Malekula, New Hebrides, have reached the various European museums, and of these many have been figured and described. It might appear unnecessary to figure one of these in this journal, were it not for the fact of its presenting a feature which I have not hitherto noticed in other examples. As usual this particular example (Plate E, Figs. 1 and 2) consists of a human skull exhibiting well-marked artificial deformation, the facial portion overlaid with a composition chiefly of vegetable matter in such a manner as to reproduce the human features, colour being applied in a *bizarre* fashion as though the face were painted for a dance ceremony. Although it would probably be difficult to find two of these heads which resembled each other at all closely, still the features are as a rule treated in a rude, grotesque, and conventional manner, but little suggestive of any attempt at portraiture. Instances, however, occur in which it seems likely that there has been a deliberate attempt to reproduce, as far as native skill would allow, the characteristic features of the deceased. The present specimen is a good instance in point. Allowing for the difficulties necessarily encountered by the native artist in the reproduction of the human face in plastic materials, one may well admit a considerable success in this example, the realism of which is far more apparent in the specimen itself than in the photographic reproduction. If one may still be inclined to doubt that there is exhibited an attempt at portraiture, one interesting feature may surely dispel the scepticism. The person represented evidently suffered from the form of malformation known as *hare-lip*, and this has been most faithfully represented in a very realistic manner in the facial reproduction which embellishes the skull of the deceased. This certainly seems to point to an attempt to make the face of the effigy recall the peculiar features of the deceased to whom the figure was erected. Hitherto, I have not come across any similar instance of the representation of a malformation in these Malekulan heads, but others may exist, and a comparative study of the available heads would undoubtedly prove of interest. This specimen, as well as the two about to be described, was collected by Mr. Norman Hardy, and is one of some nine or ten of these Malekulan heads in the Pitt-Rivers Museum at Oxford.

The two heads represented in Figs. 3–6 belong to a class which is less often to be seen in museums. They are, in fact, distinctly rare. Like the Malekulan heads they are memorial effigies, and the skull of the deceased person so honoured forms the basis upon which the features are built up in a hard black composition. These heads from Rubiana, Solomon Islands, are more elaborately finished than those from the New Hebrides, considerable pains being taken in inlaying them with small shaped pieces of pearl shell. The eyes are of white shell with black centres, and the hair is represented by a kind of wig of vegetable fibre. That shown in Figs. 3 and 4 exhibits a somewhat grotesque treatment of the features, in which may be seen a style of representation of the human form which characterises the little grotesque heads which are attached to the prows of canoes, commonly referred to as "canoe-prow gods," in which a stereotyped traditional style is manifest, affecting much of the art of the northern islands of the Solomon group. The other head (Figs. 5 and 6) exhibits a far less conventional treatment, the features being realistically represented with considerable skill, suggesting that in this example there has been an attempt at making a portrait study of the deceased. The whole work has been effected with more care and skill, and it appears to be the work of an artist of far greater capability than is the case in the other head. I am unaware how many of these memorial heads from Rubiana are preserved in museums,

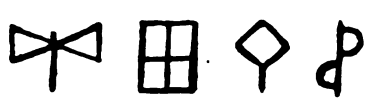
but I believe that they are few, and is is to be hoped that they may all be figured together for purposes of comparison. *Portraiture* in savage art is a subject well worthy of comparative treatment, and this class of objects would form most useful and instructive material.

HENRY BALFOUR.

Ægean Script. **Herzog.**

On the Survival of Pre-Hellenic Signs in the Island of Kos. By Dr. Rudolf Herzog, Docent in the University of Tübingen. **52**

In searching the island of Kos for inscriptions in the summer of 1900, I had the opportunity of making a careful study of the Turkish castle in the town of Kos (*Stankò*). This castle was built by the Knights of St. John, and its walls are constructed for the most part of ancient stones. The occurrence of other blocks of the same kind scattered about the circuit of the town makes it practically certain that they are derived from the town and harbour wall, which according to Diodorus, XV., 76, were built in 366 B.C. to protect the newly-founded capital. The blocks in question bear large, boldly-cut mason's marks or quarry marks, which represent for the most part single letters, or ligatures, of the Ionic alphabet, of the forms which suit the date of the wall. Some of the signs, however, cannot be explained from this alphabet; the most important, which are represented by many examples, are represented in the figure, and may very well have maintained themselves as fossil survivals from the Pre-Hellenic, *i.e.* (in Kos), the Karian period of the island. The first sign may be explained with certainty as the Karian "double-axe" (λαβρὺς), and occurs also in the Pre-Hellenic script of Crete (Evans, *Journal of Hellenic Studies*, XIV., p. 349 (22), XVII., p. 386 (19)). The second sign also is found in Crete (*l.c.*, XIV., p. 349 (9), XVII., p. 386 (16)). The second, third, and fourth signs might in themselves be brought into connection with Hellenic alphabetic signs.



I prefer not to attempt to interpret the signs, or to make any further inferences from their discovery; but perhaps the record of it will be a distinct contribution to the burning question of the Pre-Hellenic script in the southern islands of the Ægean.

R. HERZOG.

Religion. **Cumont.**

Note on the Acts of St. Dasius. By Franz Cumont. Communicated by J. G. Frazer. **53**

The following note on the authenticity of the *Acts of St. Dasius* has been written by Prof. Franz Cumont, who edited them, in reply to the suggestion made by Mr. Hartland in the review of the *Golden Bough* (*Man*, 1901, 43).

Je comprends d'autant mieux les doutes exprimés par M. Hartland dans le *Man* que je les ai d'abord partagés moimême. C'est une série d'observations d'un de mes amis qui m'a converti et m'a fait attribuer aux Actes de St. Dasius une autorité que je leur refusais d'abord (*cf.* Léon Parmentier, *Revue de Philologie*, t. XXI, p. 143, ss.). Les manuscrits qui nous racontent le martyre du saint ne sont, à la verité, pas antérieurs au XI^e^ siècle, mais il existait déjà à cette époque plusieurs récits différents et leur source commune doit être beaucoup plus ancienne. Des indices sérieux tendent à prouver que la rédaction grecque de ces actes remonte au V^e^ ou VI^e^ siècle, et l'original latin, dont cette traduction dérive, est certainement encore sensiblement antérieur. St. Dasius est nommé dans le martyrologe hiéronymien et il est demontré que les données de ce document hagiographique qui sont relatives à l'Empire d'Orient, dérivent d'un martyrologe grec redigé à Nicomédie entre 362 et 411. La mort du martyr qui

eut lieu "le 20 novembre 303 ap. J. C. un samedi, à la quatrième heure, le vingt-"quatrième jour de la lune" n'est donc pas bien éloignée du plus ancien texte historique qui en fasse mention.

J'ai longtemps hesité à admettre qu'au IV^e^ siècle de notre ère une victime humaine, fut-elle volontaire, ait pu être immolée aux dieux. Mais la persistance de pratiques aussi cruelles est attestée jusqu'à la fin du paganisme par de nombreux témoignages. La collection de textes la plus complète a été réunie par Chwolsohn dans son livre sur les Sabiens (*Die Ssabier*, t. II, p. 142 ss. *Über Menschenopfer in der späteren Zeit des Heidentums*). Elle pourrait encore être enrichie de nouveaux exemples. En ce qui concerne spécialement Saturne, Sextus Empiricus au II^e^ siècle de notre ère (*Hypot.* III, 208 et 221) nous dit positivement qu'on "immolait un homme à Kronos," et St. Cyrille (*Adv. Julian*, p. 128 D) nous raconte qu'à Rome même, le jour des Saturnales, on livrait au Forum un combat de gladiateurs et que le sang du champion vaincu coulait à travers des dalles percées de trous sur un personnage placé au-dessous dans une fosse et censé représenter Saturne. C'était evidemment une sorte de sacrifice analogue au taurobole, et si une pareille immolation a pu avoir lieu au cœur de Rome, je ne vois aucun motif pour refuser de croire que la soldatesque des garnisons du Danube ait pu mettre à mort "le roi des Saturnales." Remarquons-le, ce roi se dévouait lui même, et la *devotio* a toujours été considerée dans l'antiquité comme un acte louable, en particulier dans l'armée.

FRANZ CUMONT.

China. **Bushell.**

Relics from Chinese Tombs. (*See* MAN, 1901, 15.) By Dr. S. W. Bushell, C.M.G. **54**

Mr. C. H. Read has described, in a most interesting article published in the February number of *Man*, the contents of an early Chinese tomb sent to him by an English Jesuit missionary from the province of Shensi, which he has since presented to the British Museum. One of the bowls and a vase of glazed pottery are well figured in *Man*, 1901, Plate B, together with a bronze mirror dug up with the earthenware, which is of special importance as an aid to fix the date of the interment. Mr. Read's missionary correspondent states that it bears on it the name of an army leader of the Fu-Tang dynasty, who would have lived towards the close of the period A.D. 618–934.

I have been permitted to examine the mirror, which is unfortunately so much worn that the inscription running round the field on the back, outside the raised animal forms, is almost entirely defaced. The animal forms are of astrological character, representing, probably, the four quadrants (*Cf.* Mayer's *Chinese Reader's Manual*, p. 307), or divisions of the twenty-eight constellations of the lunar zodiac; the serpent coiled round the tortoise and the dragon being comparatively distinct, while the phœnix and the tiger are obliterated. The only two characters of the almost illegible inscription which I am able to decipher are *ssŭ p'ang* (四旁), the "four quarters" of the world ruled by the above zodiacal signs. The inscription would appear to be astrological rather than personal. The style of the writing seems to be that of the Han dynasty (B.C. 206—A.D. 220) with its curved outlines, the strokes being more angular during the T'ang dynasty and more like those of the modern characters. The archaic ornamental scrolls of the borders round the rim of the mirror point also to the Han dynasty, as may be seen by a glance at the figures of similar mirrors of the period included in the *Po Ku T'ou* and other illustrated Chinese books on bronze antiquities.

With regard to the pottery, there is no reason, as far as I know, why it should not be attributed to the same early period. The vase, with its stippled brownish-black glaze shot with invisible green, stopping short in an irregularly curved line before it quite reaches the foot, would certainly be referred by a Chinese collector to the Han dynasty. The material generally used in the production of the colour being an impure

native cobaltiferous ore of manganese containing iron, the iron gives a brownish tinge to the black body and changes the cobalt to green.

The small red glazed bowls are of a much rarer type, and I have never seen their like in any Chinese collection. Of finished technique, they exhibit a smooth glaze of remarkably uniform colour, due, doubtless, to iron peroxide, one of the earliest pigments used in Chinese ceramics. Are they not, by the way, wine cups, buried with the owner's wine vessel? The wine cup of the Han dynasty was usually fashioned of glazed earthenware, replacing the bronze, jade, and horn cups of earlier times; under the T'ang, wine cups were made of gold, chiselled silver, carved rock-crystal and other hard stones, glass and porcelain, and under the Sung (A.D. 960–1279) self-coloured porcelain came into general vogue, such colour being selected as would enhance the natural tints of the wine or tea for which they were intended to be used.

The prevailing colour of the pottery of the Han dynasty was a bright green monochrome tint, produced by the addition of copper oxide to a siliceous flux. A dull black comes next, being that of the lac-black circular dish described in the *T'ao Shuo*, the well-known Chinese book on pottery, as having been discovered in the tomb of the Empress Tao Hou, a consort of the celebrated Wu Ti (B.C. 140–87) of the former Han dynasty. From the evidence of this recent find it seems that we may venture to add a pale vermilion to the brief list of self-coloured glazes of this early period.

S. W. BUSHELL.

New Zealand: Maori Art. **Haddon.**

On the Origin of the Maori Scroll Design. By A. C. Haddon, Sc.D., F.R.S. **55**

It looks as if Mr. Edge-Partington's efforts to get at the origin of the Maori scroll design are likely to be crowned with success. In the last number of the *Journal of the Anthropological Institute* (Vol. XXX, Plate E), he figures two old Maori carvings with the *manaia* design. In the accompanying text (*J. A. I.*, XXX, *Miscellanea*, No. 40) he speaks of this as a "mythical monster"; but the *manaias* which he figures appear to me as if they might very well be degraded and conventionalised representations of birds. If this should prove to be the case, we have not far to seek for the origin of the bird, for the sacred bird of the West Pacific, that which possesses *mana* (spiritual or magical power) in an eminent degree, is the frigate bird (*Fregetta aquila*). Assuming this identification to be correct we have a further argument in favour of a Melanesian element in the population of New Zealand.

A. C. HADDON.

Pacific: Forgeries. **Edge-Partington.**

Note on Forged Ethnographical Specimens from the Pacific Islands. Communicated by J. Edge-Partington. **56**

As the number of collectors of ethnographical specimens from the Pacific Islands increases (as it is evident that it does, to anyone who attends the sale-rooms) so also does the supply of objects. It is evident, therefore, that a large proportion of this supply must consist of forgeries. Mr. Basil Thomson in his handbook to Fiji, published by the Canadian-Australian R.M.Steamship Line, draws attention to this in the following words:—

"Fijian weapons are, moreover, nowadays generally forgeries. A year or two ago a Government official, passing through a remote and primitive village at high noon, when all the inhabitants were away in their plantations, peeped into a house, and saw rows upon rows of clubs and spears suspended from the roof. For the moment he thought he had discovered a secret plot against the Government, but an aged crone who sat blinking in a doorway enlightened him. They had been made the week before, and had just been dug up from the black mud of the marsh, where they were dyeing for the white tourists in Suva. The commonest forgery is the cannibal fork."

At a recent sale the most obvious forgeries from New Guinea were offered and eagerly bought. I had occasion a short time ago to write to Mr. Hedley, of the Australian Museum, Sydney, for information as to feathered arrows from the New Hebrides. In his reply, Mr. Hedley says:—"We found out the locality for those "feathered arrows. I am told that you collectors have created such a demand that "they are being made for trade already." I hope this may be a note of warning to many collectors. J. EDGE-PARTINGTON.

W. Africa. Dalton.

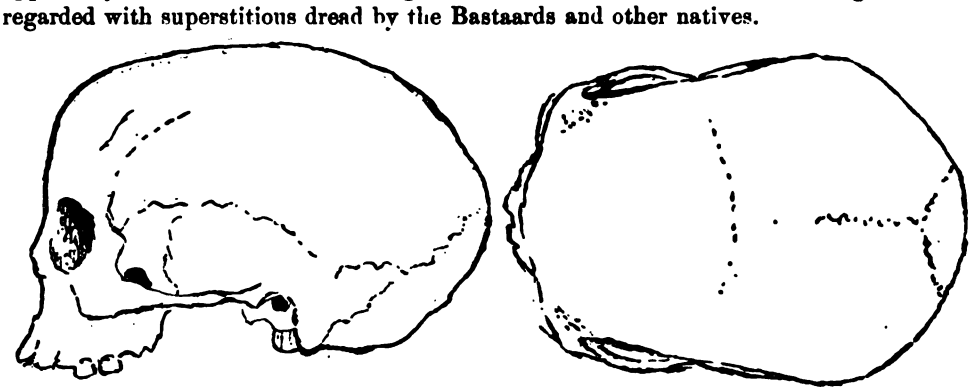
On Carved Doorposts from the West Coast of Africa. By O. M. Dalton, M.A., F.S.A. **57**

The appended photograph represents two modern doorposts obtained by Mr. F. Rohrweger, C.M.G., in the interior to the north of Lagos, the precise locality not having been ascertained up to the time of writing. The carving is in the style characteristic of this part of Africa, and offers several points of ethnographical interest. The design consists in each case of three tiers of human figures separated from each other by discs, the whole being cut from the solid block. In Fig. A all the figures but one have the same tribal cicatrices upon their faces, three vertical marks on the forehead, and three horizontal on the cheeks. The one exception is the prisoner in the middle tier, who has no marks on the forehead, while those on his cheeks are vertical instead of horizontal. This difference of marking suggests that the prisoner is of a different tribe to his captor, and recalls similar differences in such of the Benin bronzes as represent incidents of capture. In Fig. B (though the photograph unfortunately does not show it), the marks on the cheeks are both horizontal and vertical, with the exception of those of the lowest figure, which resemble those of Fig. A. The object carried by this figure, as also by the man in the bottom tier of Fig. A, is a drum suspended from the shoulder; in the middle and upper tiers of Fig. A, two of the men carry guns. These doorposts are now in the British Museum. O. M. DALTON.

South Africa: Bushman. **Beddoe.**

Description of a Bushman Skull. By John Beddoe, M.D., F.R.S. **58**

The skull which is the subject of this note was presented to Dr. Beddoe by Major Ryder, who obtained it in the neighbourhood of Kenhardt, where the "wild" Bushmen have been extinct many years, though some of those surviving in a "tame" condition may be pure-blooded. There are many Bushman drawings, or rather sculptures, on the rocks about Pietrooisberg, near Kenhardt; in these the animals are represented, Major Ryder says, with wonderful accuracy and spirit, but the human figures are apparantly conventional, mere things of dots and lines. The Bushman graves are regarded with superstitious dread by the Bastaards and other natives.



The skull is perfect, only wanting the mandible. In the vertical aspect it is phænozygous and sphenoid, with smoothly rounded prominence of the occiput; in the occipital broad and flat; in the lateral low, flattened, with rather low but vertical forehead, and prominent occiput with lambdoid flattening. The orbits are low, squarish; the nasal notch almost absent, the nasal opening short and broad; there is considerable alveolar prognathism. The palate is elliptic; the teeth are much ground down, but without decay. Frontal and coronal sutures obliterated; sutures generally simple and uncomplicated. Bones posteriorly rather thin and light: weight 18 ounces. I am not sure about the sex.

MEASUREMENTS.

Lengths	Glabello-max.	175	Fronto-inial	170
	Glabello-inial	166	Ophryo-max.	175
	Nasio-alveolar	52	Basio-nasal	95
	Basio-alveolar	95		
Breadths	Fronto-minimum	95	Stephanic	105
	Bijugal	104	Auricular (meatus)	86
	Bizygomatic	118	„ (fossa)	104
	Maximum	131 (p)	Asterial	102
	Mastoid	111	Interior orbital	98
	Exterior orbital	111		

Arcs - Circumference - 496
Sagittal arc, 132 f + 111 p + 75 + 40 + 34 f + 95 = total 487.
Transverse arc, 288 + 109 = 397.
Inferior frontal arc, 264. Occipital arc, 258 ?.
Superior „ „ 277. O. Thomas's arc, 107 to 100.
Orbit, 38–30. Nasal, 34–29. Foramen, 32–28.

Indices - Latitudinal, 74·85. Altitudinal, 66·28. Orbital, 79. Nasal, 85.

Capacity - Estimated (Topinard) 1176.

J. BEDDOE.

REVIEWS.

Sweden: Physical Anthropology. Retzius.

Crania Suecica Antiqua, eine Darstellung der Schwedischen Menschen-schädel, aus dem Stein-zeitalter, dem Bronze-zeitalter, und dem Eisen-zeitalter, &c. By Gustaf Retzius. With 100 pages of photogravures, and other illustrations. Stockholm, 1900. 59

"Exegit monumentum ære perennius," may be said of Gustaf Retzius; but he has erected the monument at least as much to the memory of his illustrious father, Anders Retzius, as to the credit of his own labour and accuracy and scientific accomplishment.

This is a sumptuous work, fit to be compared to the finest pieces of anthropological literature that our own country has produced, the *Crania Britannica*, to wit, of Barnard Davis and Thurnam, and the *Excavations* of Pitt-Rivers. It contains, besides maps and other illustrations, 100 plates, every one comprising two admirably executed photographs of crania, of the natural size, and as viewed from a distant focus, so as to obviate almost wholly the usual error of foreshortening. One result of this improvement in method, by the way, is an apparent increase in the proportion of phænozygous crania, the zygomata standing out further than they would do in photographs taken in the ordinary way. I will return to this point presently.

The author begins with a short but comprehensive account of our knowledge of physical anthropology in Europe, treated historically, and starting from the point where Anders Retzius struck upon his brilliant idea of the important difference between long and broad skulls. He shows the originality of this idea, and how Blumenbach looked much to the face and forehead, but rarely depicted a full profile, and never the vertical aspect. He shows too, incidentally, how comparatively small was the material accessible to Retzius, and how much his keen insight enabled him to make of it; and how much nearer he came to the truth, as we now suppose it to be, than could have been looked for. Nor are other Scandinavian anthropologists neglected, and we find much valuable material from Sven Nilsson, Arbo, Eschricht, Von Düben, Barth, Bruzelius, &c., bearing on the subjects in hand, which may be briefly summarised as the plausibility and value of the distinction drawn by Anders Retzius between long and short skulls, and the anthropological history of Sweden, and incidentally of Denmark and Norway. A series of maps, that of Anders Retzius, my own, Ripley's, and Deniker's, show the progress of our knowledge as to the local distribution of brachykephaly in Europe. The third chapter consists of an elaborate and most interesting description of the sepulchres whence the crania subsequently pourtrayed were derived, including the huge gang-graves of the Stone period, which much resemble the longbarrows of our own neolithic folk, and the large oblong kists, belonging more especially to the earlier Bronze periods of Montelius, and containing the remains of whole families or little communities. In the later Bronze period, as was the case with us, the use of cremation destroyed the continuity of historical craniology; and in Sweden the record of the Iron period was much impoverished by the same custom.

G. Retzius says very little as to the size of the long bones; apparently he is engaged in a separate study concerning them. Meanwhile, what little he does say leads one to infer that they do not indicate gigantic or even tall stature, as we count tallness, but that they may probably yield support to Professor Pearson's theory of the evolution of stature.

The author is not very fond of averages, and with his hereditary view as to the duplicity rather than the multitude of types, he avoids summarising and averaging his totals. I have, therefore, worked some of these out for myself.

I find for the—

——	Number of Skulls.	Length.	Breadth.	Index.
Stone Age - -	44	184·6	137·9	74·7
Bronze Age - -	21	187·8	138·85	73·9
Iron Age - -	52	183·7	136·1	74·1

The following refers to the more perfect male skulls only :—

——	Number.	Length.	Breadth.	Height.	Indices.	
					Lat.	Alt.
Stone Age - -	15	187·46	141·2	138·1	75·3	73·65
Bronze Age - -	10	192·	139·8	138·6	72·8	72·2
Iron Age - -	13	189·1	140·6	139·	74·35	73·5

Zygomatic breadth, with the maximum in the same skulls :—

——	Number.	Zygom.	Maximum.
Stone Age - -	15, including conjectural	128·2	139·
Bronze Age - -	5 „ „	128·2	136·8
Iron Age - -	21, excluding „	128·6	135·4

The average capacity was apparently not very different in the three periods, though a little larger in the middle one than in either of the others. In most of the specimens it could not be ascertained very accurately. By Topinard's plan ($[L \times B \times \frac{H}{3}] \div 113$) I arrive at 1,622, 1,642, and 1,634 c.c. for the available males in the three periods ; but this is, doubtless, too high an estimate. The author found about 1,500 c.c. in males of both Stone and Iron periods.

The breadth indices in the Stone period vary between 66·7 and 85·5, there being 3 brachys, 16 mesos, and 25 dolichos. These figures alone point pretty distinctly to the fact that even then there was a mixture of at least two races of men. The mere arrangement of figures would, I think, rather point to the presence of two types, one at 72 and the other at 78. It may be noted that the Danish Stone-folk were mesokephal (index 77·5, extremes 65 and 81). Retzius describes the prevailing type as elliptic, or narrow oval, dolicho- and ortho-kephalic, with small frontal region, but with prominent glabella and supraciliaries in the men ; occiput projecting, but frontal and parietal eminences small ; narrow face, low orbits and narrow palate, narrow nasal opening ; prognathism frequent. One skull, No. 33, which he takes as a good type of the mesokephals, is of a broad, rather squarish, oval ; the author, himself, of course, the best authority on the Finlanders, says that this, though not quite broad enough, reminds him of the Tavastian type. To me it recalls the Borreby and Sion types, and is not unlike some of our narrower Bronze skulls. There is at least one very Lapp-like specimen.

The Swedish Bronze crania seem to be more uniform in type, generally oval, and varying only from 68 to 82. (Danish Bronze skulls also are more dolichous than those of the Stone period). The number is rather small, and they are mostly imperfect ; the nose seems broader, the orbits higher, the face is long ; but there is no prognathism in the only four specimens available for this purpose. There is one Lapp-like

sub-brachykephal from Halland; but the mesokephalic type described just now is notably absent. The forehead is generally higher, the glabella less prominent.

Of the Iron Age skulls, the variation in index is still smaller, from 69 to 81·6 in 51, 32 dolicho-, 15 meso-, and 4 moderately brachy- kephalic. They are generally orthokephalic, leptorrhine, and mesoconch, and only 1 in 10 is prognathous; the length of face is doubtful. The zygomata have not diminished in absolute breadth since the Stone Age, it will have been noted; in relation to the maximum head-breadth they have, perhaps, even increased. I think the Scandinavian often differs from the Anglo-Saxon in that direction. It may be added that there is a distinct decrease in the hinderfrontal (stephanic) diameter; thus, Stone Age, in 37, average 113·9 mm.; Bronze Age, in 16, 113·87; Iron Age, in 50, 110·0. Thus the Iron Age folk should appear more phænozygous in the photogravures; and I think they do. Trepanation was in use among the Swedes of the Iron Age, but, apparently, not earlier.

G. Retzius's own final conclusions are, put shortly, as follows:—

1. Dolichokephaly is the rule through all the three periods.
2. But in the Stone period the race was already a mixed one, there being present one, if not two, brachykephalic elements.
3. The available ancient crania do not lead him to suppose that any very considerable immigration into Sweden has taken place since the earliest period in question; but that the present population descends from, and represents, the prehistoric one, though in various parts of the country more or less slightly modified by foreign immigration.
4. The origin of the brachykephalic element or elements in the population of Sweden during the Stone Age cannot, at present, be determined with certainty.

Thus far the learned and cautious author; but we may venture to propound some further considerations, very doubtful, but not wholly baseless. Thus, may not the almost complete disappearance of his Tavastian type in the Bronze Age be connected with some reinforcement of the pure long-heads from the other side of the Baltic? Or was it simply worked out, as the Graverow type was in Bavaria, by some occult process of natural selection? The Iron Age type, found chiefly in Gotland, while differing slightly from the older Swedish types, as has been shown, seems to be identical with Barth's Norse Viking type.* Did it, possibly, come from across the Baltic (where, so far as we know, there were always long-headed tribes in plenty), and then press across the central, still long-headed, zone of Sweden into central Norway? Or what was the relation, if any, of these primitive brachys and mesos in Denmark and Southern Sweden to the Bronze men who conquered and overran Britain, or to the broad-headed coastmen of Southern Norway?

J. BEDDOE.

Australia, &c. **Verschuur.**

At the Antipodes: Travels in Australia, New Zealand, Fiji Islands, the New Hebrides, New Caledonia, and South America. By G. Verschuur. London: Sampson Low. New and cheaper edition in the "Standard Library of Travel and Adventure," 1900. Cr. 8vo, pp. x, 330, with map and plates. Price 2*s.* 6*d.* **60**

The author's travels extended over parts of the years 1888 and 1889, and are described in a bright and interesting manner. There are drawings of "Australian aborigines" on page 35, of a "Maori family" on page 149, and a "Maori house" on page 151, of "Fijian women" on page 165, of "Native canoes" in Fiji on page 171, and of "Aborigines of the New Hebrides" on page 247.

J. L. M.

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* While the 37 Iron Age skulls from Cotland (the island) are almost all dolichous, and yield indices of 73·5 and 73, 10 from Alvastra, in Eastgothland (mainland), have more resemblance to those of the Stone Age, and give average indices of 76 and 76. The figures for four indubitable males are L. 190, Br. 144·5, Zyg. 136·6, Fr. 101, Step. 118·7. Index 76·05.

Egyptology. **Steindorff.**

Grabfunde des Mittleren Reichs in den Koeniglichen Museen zu Berlin. Der Sarg des Sebk-o; ein Grabfund aus Gebelên. Herausgegeben von Georg Steindorff. Berlin: W. Spemann, 1901. (Heft. ix of *Mittheilungen aus den Orientalischen Sammlungen der Koeniglichen Museen zu Berlin.*) 61

In the Egyptian collection of the Berlin Museum, as in the British Museum, the Museum of the Hermitage, and the great collection at Cairo, there are examples of the wooden coffins of the Middle Kingdom elaborately painted inside with figures of the funerary equipment of the deceased—food piled on mats, cloth, clothing, and jewelled ornaments, badges of authority, and weapons of war and of the chase. The names of the objects being attached to most of the figures the philologist is hereby supplied with much valuable information. Magic and ritual texts complete the representations; and all, doubtless, was intended, not for mere adornment, but to promote the welfare of the dead. The coffins of Mentuhotep at Berlin form an exceptionally fine example of this class. Each of the three nested oblong wooden boxes bears representations, and the paintings were in excellent condition when found (early in the last century). Fortunately coloured drawings were made of them at the time by the discoverer, for the originals suffered much in their subsequent travels. In 1865 Lepsius published the hieratic texts on these three coffins, and outlines of the paintings; the latter—carefully reproduced in coloured plates—are the subject of a very handsome volume, edited by Steindorff in a previous memoir (1896) of the series to which the present volume belongs.

Professor Steindorff's name is attached to the new publication, which deals with the remaining coffins of the Middle Kingdom in the Berlin Museum, but he was unfortunately prevented from continuing the work personally. Hence, we are deprived of several discussions promised in the first part. The staff of the Berlin Museum, however, stepped into the gap. Archæological descriptions are supplied by Professor Erman and Dr. Schaefer, the inscriptions are translated by Professor Sethe, and a special section on the strange forms of the hieroglyphs is written by Dr. Moeller. The single (inner) coffin of Sebk-o came from Thebes in Passalacqua's collection, along with the nested coffins of Mentuhotep. The representations upon it are here rendered in colour on two plates and are very interesting. Apart from food, the equipment as depicted on the left side of the coffin shows a mirror (called "see-face"), jewelled pectorals in the shapes of a hawk and of a vulture with outstretched wings, and others of more simple form, tassels to hang at the back of the neck, bracelets, anklets, and perhaps a finger ornament—all to be tied on by strings. There is also the curious *menat*, a bunch of beads used in religious ceremonies, dances, &c., intended to be held in the hand, glittering and tinkling with every motion of the holder. At the beginning of this row, in front of the mirror, is the symbol of the *ka* or "double"; perhaps this juxtaposition may be connected with the reflecting power of a mirror. The corresponding row on the right side of the coffin shows a jewelled fillet for the head, a head-rest, a doubtful article of attire, two forms of head dress, cloth of three degrees of fineness or width, two shirts or tunics elaborately coloured or jewelled, two short tunics or drawers with lions' tails attached at the back, a dagger and sheath: as emblems of power are shown the whip, two crook sceptres, two animal-head sceptres (*uas*), nine other staves or sceptres, a sort of shield (?), a globular-headed mace, a mace with flattened sharp-edged head, two bows and a sheaf of arrows, and a noosed cord (in the letterpress interpreted as a bow-string—probably correctly). At the foot end are two pairs of sandals, one of leather, the other of plaited grass; and two ties or girdles named *ankh*, from which the symbol of life (*ankh*) derived its significance; possibly they are here symbolic. At the foot are depicted eight vessels of similar shape, but of two different colours, one large white (alabaster ?) vessel, and a white stand.

The discoverer's description of the grave of Mentuhotep exists, and such of the objects found with the interment as can now be identified are figured in Steindorff's publication of 1896. The coffin of Sebk-o is unfortunately an isolated relic.

We pass on to another find, from Gebelên, south of Thebes, discovered, according to the Arabs, in one tomb in the year 1897. It consists of four coffins, together with models of a boat, a granary, &c., and bows and arrows. The decorative work is far inferior to that of the Theban coffins, in fact the designs are grotesquely rude, and the forms of the hieroglyphs are abnormal. There are here no long funerary texts as on the coffins of Mentuhotep and Sebek-o, but the shorter inscriptions, well interpreted by Sethe, are not without special interest for the student of Egyptian religion. The ornamentation is only external, and consists chiefly of lines of large hieroglyphs along the sides, eyes painted at the left side opposite to where the eyes of the body would be in the old crouched form of burial, and sandals at the feet. Generally there are one or two scenes. On the coffin of a woman a scene shows her seated, one servant performing her toilet while another brings food from a stand.

The associated objects are a wooden model of a granary in a rectangular enclosure, with eight figures of persons grinding corn, making beer, &c.; a funerary barge and the row-boat to tow it; two figures of servants bearing offerings; a pair of wooden sandals, hardly intended for actual wear; horn bracelets, wooden bows, cane arrows tipped with chisel-edged flint, three clubs—one straight, one curved, the third bent at an angle, twelve models of sacks of corn; also two bowls with base prolonged into a handle, to be used as censers, and a solidly constructed stand of wood. All these objects are represented photographically.

The book is a very handsome contribution to our knowledge of Egypt, and is of many-sided interest. The publication of the material selected by its authors is thoroughly workmanlike and satisfactory. F. Ll. GRIFFITH.

Algeria: Ethnology. **Randall-MacIver & Wilkin.**

Libyan Notes. By David Randall-MacIver, M.A., Laycock Student of Egyptology at Worcester College, Oxford, and Anthony Wilkin, B.A. London, Macmillan, 1901. 4to, pp. viii, 113. Coloured Frontispiece and 25 Plates. Price 20*s.* net. **62**

Among the Berbers of Algeria. By Anthony Wilkin. London, Fisher Unwin. 1900. 8vo, pp. xiv, 263. Sketch-map and 14 Photographic Plates. Price 16*s.*

In these two volumes are contained the results of a brief visit paid in the spring of 1900 to some of the less-frequented parts of Algeria. The object of the expedition was to collect evidence among the purer-blooded survivors of the old Berber stock, as to the validity of certain current theories of the relations, racial and cultural, in which this stock stands to the ancient inhabitants of Egypt, and the authors are greatly to be congratulated, both on the success which attended their observations in the field, and on the manner in which they have worked up and presented their results.

In the book which bears Mr. Wilkin's name only, the appeal is frankly to the man in the street, who knows nothing about the cephalic index, and cares less about the derivation of geometric ornament, but who may reasonably be expected to take an interest even in "native races," when they turn out, as in this case, to have so many points in common with his good-natured mongrel Philistine self. "Fully one-fifth of "those [Chawía Berbers] we saw at El Arbaa were fair men—that is to say, "men who would be counted fair in this country. Blue and grey eyes were even "commoner than light (sometimes flaxen) hair. . . . . Skins were white, or would "have been if they had not been encrusted with the dirt of untold months . . . . . "We felt ourselves at home among so many rosy countenances; indeed, one youngster "would have been taken anywhere but in his own village (where he would be without

" honour) for a freckled wee Scotchman " (pp. 77–9). Of these and kindred Kabyle folk, of their beautiful highlands, of the countless relics of bygone modes of life which strike the eye there at every turn, and of the quaint trivialities of cross-country travel, Mr. Wilkin has much to tell, and tells it in an easy animated fashion which makes his book seem at first reading less full of matter than it really is. We could wish, nevertheless, even so, that he had sometimes taken his public a shade more seriously ; word pictures like that of the Chawía potter and weaver (pp. 128–130) have a way of sticking in the memory which makes us wish there were more of them. The illustrations, from the author's own photographs, are admirable, and add greatly to the attractiveness of the book.

The joint work, entitled *Libyan Notes*, contains a more detailed discussion of the problems which suggested the journey. Ever since Professor Flinders Petrie's announcement of a " New Race " in Egypt, the question of the race-relation of the Nile Valley to the rest of North Africa has entered a new phase, and the view has been widely held, with more or less modification in detail, first, that the course of the primitive civilisation of Egypt was largely influenced, if not determined, by that of ancient Libya immediately to the westward ; and, secondly, that to account for this cultural influence a strong " Libyan " element must be presumed in the composition of the Egyptian people.

In regard to the first point, subsequent excavations in Egypt, in which Mr. Randall-MacIver himself has had some share, have resulted in the elaboration of an unrivalled sequence-series of prehistoric pottery, so typical of the character of the material civilisation as a whole, that it is to the ceramic industries of Libya that one instinctively turns for the crucial counterpart ; while by great good luck the Algerian journey resulted in the collection not only of a number of fine specimens of the commoner styles of the well known " Kabyle pottery," but also of examples of several local fabrics which hardly go abroad at all ; and, best of all, of precise observations of the localities and of the processes and materials which are employed. On this collection, which attracted much attention when it was exhibited at the Anthropological Institute last summer, and which is now to be seen in the Pitt-Rivers Museum in Oxford, the authors have founded a careful comparison of Berber and proto-Egyptian pottery, and come to the guarded conclusion that while some of the simpler fabrics are common to the two civilisations, and have persisted almost unchanged in Kabylia and the Aurès mountains down to the present day, others are either peculiar to Egypt or can be shown to have been derived by Egypt from non-Libyan sources. Of the non-Egyptian elements in the Kabyle and Chawía styles, on the other hand, some of the most distinctive are certainly of later introduction (probably from Cyprus, *viâ* Carthage), leaving only a small remainder to be attributed to a hypothetical Iberian origin ; so that, on the whole, Egypt seems rather to have dominated Libya in early times than *vice versâ*. These arguments, of which only the briefest outline is permissible here, are worked out with great detail and full illustration, and, on the evidence which is available at present, may be accepted with confidence. Only three important points are very slightly dealt with : first, hardly anything is said of the native names of the processes or of the elements of the ornamentation, though a good many Berber terms are given in other sections of the book ; second, no analysis is attempted of these same ornamental designs, nor is the very suggestive inference as to the importation of Cypriote motives in Græco-Phœnician times worked out, as it deserves, in comparison with the Carthaginian and Cypriote *répertoires ;* third, no mention is made of the remarkable series of parallels, both of form and ornament, which is supplied by the Early Bronze Age pottery of Sicily. None of these omissions, however, affect the validity of the main inference as to the relation of the Libyan fabrics to the proto-Egyptian ; the first would have confirmatory value only ; the other two bear rather on the origin of the later and non-Egyptian elements in Kabyle art.

Turning now to the question of community of race, the authors have a sufficiently decisive answer. Neither the skull measurements, nor the head measurements of living Kabyle and Chawía individuals, afford the smallest support to the theory of a Libyan element in the early population of Egypt. Taking the evidence of the cephalic index as typical of the rest, "the difference between 742" [the lowest Berber figure] "and 721 (rather, probably, 712)" [the figures for skulls from Abydos and Hou respectively] " is " too great to be explained away. . . . The cephalic index, then, absolutely forbids " any identification of the prehistoric Egyptians with the Berbers" (p. 206). Such language is precise and explicit, but it is based on a large induction (as such series go), and is quite borne out by the evidence, which is discussed and tabulated in an original and effective fashion, and illustrated by a large number of photographs of individuals; special note being due to the ingenious and uncanny "vault views" in Plate XXV.

It must not be supposed, however, that the whole of these *Libyan Notes* are devoted to pot fabrics and anthropometry, or even to subsidiary arguments from history or archæology on the Egypto-Libyan question. Besides an introductory note on the literary allusions to the old Libyans, and an excellent summary of recent French research on the language and social institutions of the modern Berbers, the book contains a valuable account of dolmen-sites at Bou Nouara, Bou Merzong, and Roknía, and of a new site at Msila, near Bordj-bou-Areridj, with an analysis of the meagre results of excavations up to date, with numerous photographs and useful facsimiles of the skulls from Roknía, described long ago by General Faidherbe. There are also a number of careful descriptions of Kabyle and Chawía architecture, of the primitive loom and oil-mill, and of other implements and processes of considerable ethnographical importance.

J. L. MYRES.

Biography: Huxley. **Mitchell.**

Thomas Henry Huxley: A Sketch of his Life and Work. By P. Chalmers Mitchell, M.A. ("Leaders of Science" Series). New York and London. Putmans. 1900. 8vo, pp. xviii, 297. Price 5*s*. **63**

This book, written long before the completion of the "Life and Letters," which it closely followed in order of publication, is an admirable little work of 285 pages, embodying a classified account of the life and work of Huxley, with the author's impressions of his published writings, and personal narratives largely culled from obituary notices and studies of the great man by persons with whom he was especially familiar. It is divided into 17 chapters, and gives a well-arranged and succinct narrative of the chief incidents in his life, and a corresponding account of the more important memoirs, lectures, and addresses which have rendered the name of Huxley epoch-marking in science, education, and philosophy. Apropos of passing allusion to his most intimate friends and contemporaries who were concerned in the scientific triumphs of his time, there are introduced portraits of Darwin, Hooker, and Lyell. Of Huxley himself three portraits are given, one at the age of 32; one in later life, the choice of which is not altogether the most fortunate; and a third, the famous caricature of himself drawn in 1848 while visiting Australia.

Of the book it may be said that the portion dealing with Huxley's scientific work is admirable. Concise and connected in its method, it gives the lay reader an altogether excellent notion of the trend of his mind in his triumphs as an observer and thinker. The Tunicate controversy, the great work on the Medusæ, the Skull, and on the Cephalous Mollusca, are all rendered clear; and the Man and Ape achievement which led to his "Man's Place in Nature" that will ever remain one of his foremost

successes, are each in turn dealt with. And concerning the latter, while it is well-known how, in its progress, the posterior cornu of the lateral ventricle of the brain played a leading part, in consideration of the brevity of Mr. Mitchell's statement concerning it, it is opportune to record the fact that Professor D. J. Cunningham in 1886 announced the interesting discovery (Cunningham Mem. No. II., R. Irish Acad., p. 128) of the absence of this cavity on one side of the brain of an Orang, regarding it as possible that Owen "may in the first instance have been misled by an "abnormal brain of this kind."

Referring to Huxley's book on "Physiography," Mr. Mitchell rightly gives 1880 as the date of publication, but in his context he refers to it as though directly associated with the editorship of the Macmillan series of Science Primers, the Introductory volume to which was from Huxley's pen. We would point out that the "Physiography" was really based on the Notes of a Course of Lectures, first delivered at the London Institution in 1869, and afterwards repeated at the South Kensington Museum (as is duly explained in the preface to the work), and that perusal of the detailed syllabus which was issued for use at the lectures and of the book itself, shows that the central idea which led to the educational triumph of Huxley as a teacher, and which in reality permeated all his subsequent writings for the student—the creation and development of the Type System—first took shape in this association.

Passing to that portion of Mr. Mitchell's book which deals with Huxley as a philosopher and writer and speaker, it must be admitted in most respects excellent. As giving a summary of his views on topics social, religious, political, and educational, it is most interesting reading, except perhaps for the somewhat morbid view our author has taken of the intended refrain of the Romanes Lecture at Oxford, which he does not seem to have rightly interpreted. Here, as in the earlier portion of the book, there are certain matters of detail upon which we would desire to comment, and chiefly his statements concerning "style." On page 215 we read that "Huxley lacked the "sedulous concern for words themselves as things valuable and delightful," and again on page 217 that he "produced his effects by the ordering of his ideas and not . . . "of his words"; indeed, Chapter XII., from which these words are cited, is permeated by this conviction, and we venture to think that in framing it our author is at fault. He makes no allowance for the fact that "style" is relative to aim and object in writing or speaking, and to context, and that it has to be determined by the nature of the subject-matter in hand. To do him justice, however, in arguing that the idea and not the expression—the academic choice of words—was the dominant impulse in Huxley's method, which is tantamount to regarding him as technical rather than intellectual, we are bound to point out that he is not depreciating Huxley's merits as a writer of English, but rather seeking to classify his position among the writers of his period than to criticise. We nevertheless consider him in the wrong, and hope that in any future editions of his book he will at least modify his views on this point.

There are one or two small inaccuracies in the book which cannot pass unnoticed. Huxley was of greater than "middle stature," and it is saying too much to state that "while at work he smoked continuously." After he was 40 he smoked a good deal, but never while working. And, similarly, the "strains occasionally heard from his room" were those of his own voice and not, as is stated in the passage our author had in mind, of "a fiddle." In writing of Huxley's Scientific Memoirs Mr. Mitchell refers the reader to the reprint of these now in course of publication as a series of Memorial Volumes, and it becomes necessary for us to point out that the prefatory list of titles as originally printed in the first of these is deplorably deficient. The omissions have been mostly made good in the later list which is incorporated in the *Life and Letters*; but even here the Rede lecture of 1886 on "Animal Forms" (published in *Nature* at the time of delivery) though mentioned in the text, does not appear in the classified record.

And it is a remarkable fact that in no book thus far printed on Huxley's work does there appear the title of his great Survey Memoir of 1877 on the Elgin Crocodilii, or his 1886 definition of Agnosticism, which is one of the most concise and characteristic, if not the very best, things he ever wrote. G. B. H.

Folklore. **Various Authors.**

Popular Studies in Mythology, Romance, and Folklore. London: D. Nutt, 1899, 1900. Price 6*d.* each. Presented by the publisher. **64**

1. *Celtic and Mediæval Romance.* By A. Nutt.
2. *Folklore, what is it and what is the good of it?* By E. S. Hartland.
3. *Ossian and the Ossianic Literature.* By A. Nutt.
4. *King Arthur and his Knights.* By Jessie L. Weston.
5. *The Popular Poetry of the Finns.* By C. J. Billson.
6. *The Fairy Mythology of Shakespeare.* By A. Nutt.
7. *Mythology and Folktales.* By E. S. Hartland.
8. *Cuchulainn, the Irish Achilles.* By A. Nutt.
9. *The Rigveda.* By E. V. Arnold.

By undertaking the publication of these booklets Mr. Nutt has earned the gratitude of all who are interested in folklore and romantic literature, and of many who would like to take an interest in them but hardly know where to begin their studies. The series is the work of specialists, who treat their subjects concisely, confining themselves to a broad survey of the theme; not the least valuable feature is a bibliographical appendix to aid those who find their appetite whetted by what is here put before them and wish to go more deeply into the subject. The enthusiasm excited by the work of the brothers Grimm raised the collection of folklore in Germany to the position of a national duty. England did not begin the task of collecting her folkbeliefs and tales until long after, and found her harvest correspondingly diminished; even now, the interest aroused by this subject is not to be compared with the enthusiasm of Germany, where in some parts 1 in 3,500 of the population is a member of a folklore society. This want of interest in England arises, perhaps, from a lack of knowledge of what folklore really is; there are others besides Mr. Hartland's musical friend who will look at you with compassion, and say: "Ah, yes, the Folklore Society," under the impression that folklore means nothing but cures for warts, and creepy stories. But after all, the investigation of traditional customs, beliefs, and tales is at least as worthy of being called anthropology as the study of bones and stones. Other animals besides man have bones; and stones are only interesting to the anthropologist if they bear traces of human ingenuity. Primitive religion and philosophy cannot be relegated to an inferior place unless the mind of man is less important than his body or his works.

The series is, however, intended more for the general reader. The practical man, who looks down on "antiquarianism" of all sorts, will learn from Mr. Hartland that we have to-day an Irish question because our forefathers were not anthropologists. Those whose taste lies in the direction of romance will find in Mr. Nutt a reliable guide in the highways and byways of Celtic hero stories, and on the more familiar ground of the fairy mythology of Shakespeare. If they find Mr. Nutt's fascinating studies all too short, their needs are provided for by the bibliographical appendix which has wisely been made a feature of the whole series. Miss Weston's contribution should be found especially useful; the average Englishman has never yet learned anything of the sources of his national literature, but he will here find a royal road to repentance. Mr. Hartland in his contribution on *Folktales* puts some awkward questions to the borrowing school; the bibliography of America is perhaps unnecessarily limited; Rink

has published *Tales of the Eskimo;* for Canada, Petitot's *Traditions Indiennes* should certainly have been mentioned; Rand's *Legends of the Micmacs* are an important collection; Lummis has published a number of Pueblo stories; for South America the works of Thevet and D'Orbigny contain a good deal of matter. Mr. Billson's account of Finnish poetry is very readable. Mr. Arnold is less successful in dealing with the *Rigveda*. We can hardly imagine the following statements meeting with general acceptance in England:—"In the period in which the ancestors of the Aryan peoples "still formed a single nation, they were united by a system of religion constructed by "the wisdom of their statesmen and poets. The supreme objects of worship were "principally such natural objects as the Sky, the Dawn, the Twin Stars, and the "Storm" (p. 36). The latter statements are hardly consistent with what we learn on pp. 21, 22, and the evidence for a cult of Ushas has still to be brought forward. Mr. Arnold would have done better to steer clear of theory. N. W. T.

Trepanning: Prehistoric. **Pittard.**

Sur une trépanation préhistorique de l'age du bronze. By Eugène Pittard. (Extract from *Archives des sciences physiques et naturelles.* Genèva, 1899.) **65**

In this communication M. Pittard describes a skull, found some years ago at Sallanches, and assigned from its surroundings to the Bronze Age of culture. Owing to *post mortem* injuries, the vault of the cranium only is left; of this, the right parietal eminence has been removed, leaving an almost circular wound, with oblique edges, in which the diploe is hidden throughout the whole circumference by a cicatricial callous mass uniting the inner and outer tables of bone. It is thus evident that the injury was survived for a considerable time, while the regular outline of the wound and the absence of other injury would seem to show that it had been produced by deliberate operation, and not by any blow accidental or homicidal. The chief interest attaching to this skull arises from the period to which it is assigned, evidences of trephining in the Bronze Age being exceedingly rare, although the operation seems to have been comparatively requent in neolithic times. Of the techniqne of this particular operation we are of course ignorant, but as various savage tribes have within comparatively modern times practised trephining, we can suppose prehistoric man operated in a somewhat similar manner. Ella, in the *Medical Times* for 1874, describes the islanders of the South Pacific as making a T-shaped incision through the scalp, and then gently scraping away the surface of the cranium with a shark's tooth until they reach the *dura mater*. In the Aures mountains, according to Dr. Vediennes, the operation was performed in two stages. In the first, the surface of the bone was laid bare, and a small area marked out by holes drilled through the bone with a pointed iron or bronze rod, and the wound dressed for 24 days. At the end of this time the portion of cranium between the holes, which would have been loosened by necrotic processes, was removed by a blunt hook.

As far as we can judge from the figure appended to M. Pittard's paper, the former method would seem more probable than the latter. Some day further discoveries may reveal the precise surgical technique of our remote ancestors, and carry still further back the history of the medical profession. One further point, which must strike all readers of M. Pittard's paper, and of other communications on this subject, is the extraordinary resistance of primitive man to the septic organisms which till recently played such havoc among civilised communities, and, until the introduction of antiseptics, fettered the energies of the foremost surgeons of the day. F. C. SHRUBSALL.

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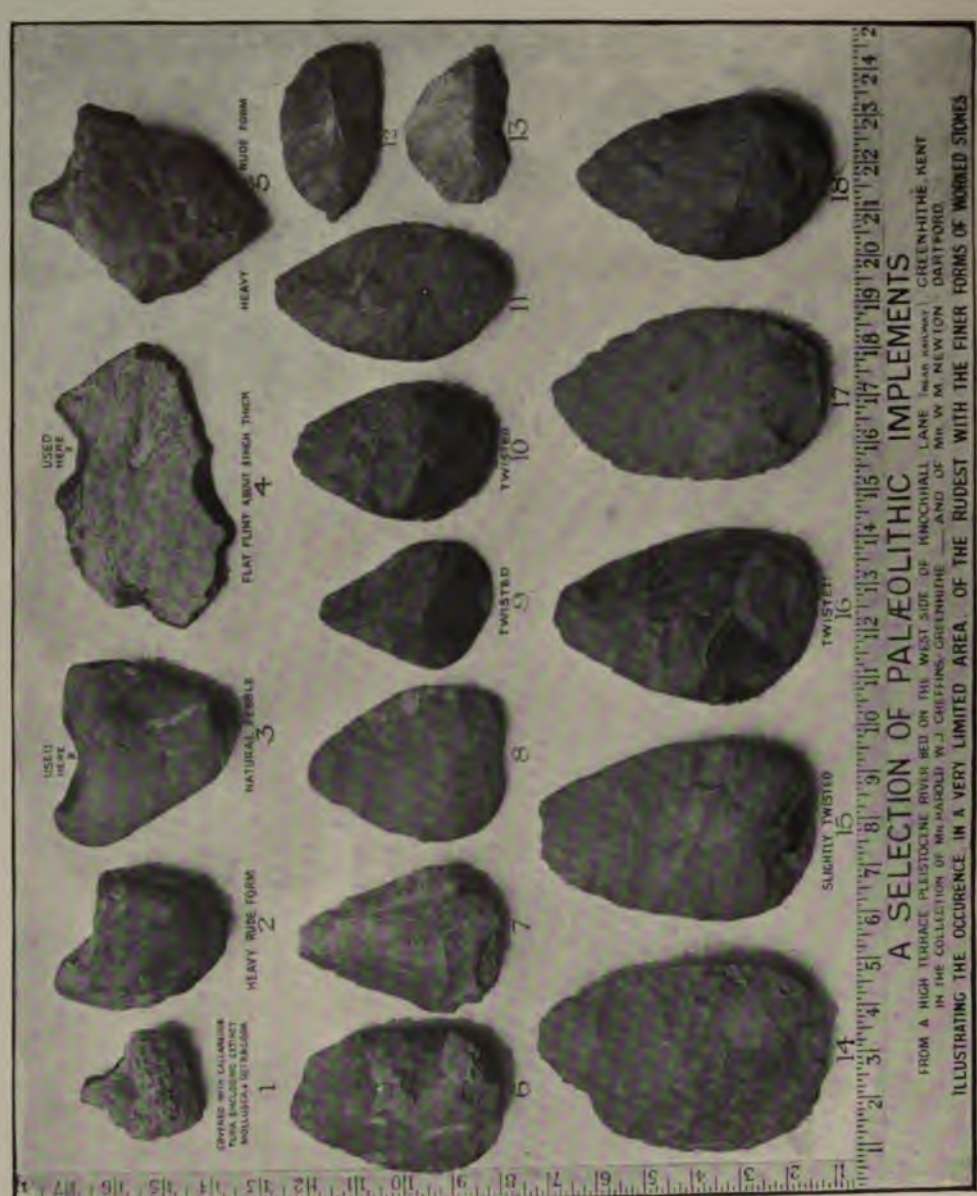
A SELECTION OF PALÆOLITHIC IMPLEMENTS
FROM A HIGH TERRACE PLEISTOCENE RIVER BED ON THE WEST SIDE OF KNOCKHALL LANE (NEAR RAILWAY) GREENHITHE, KENT
IN THE COLLECTION OF MR HAROLD W.J. CHEESMAN, GREENHITHE — AND OF MR W.M. NEWTON DARTFORD
ILLUSTRATING THE OCCURENCE IN A VERY LIMITED AREA, OF THE RUDEST WITH THE FINER FORMS OF WORKED STONES
HEAVY RUDE FORM
NATURAL PEBBLE
FLAT FLINT ABOUT 8INCH THICK
HEAVY RUDE FORM
TWISTED
TWISTED
SLIGHTLY TWISTED
TWISTED

PALÆOLITHIC IMPLEMENTS FROM A HIGH TERRACE PLEISTOCENE RIVER-BED NEAR GREENHITHE.

ORIGINAL ARTICLES.

Kent: Flint Implements. With Plate F. Newton.

The Occurrence in a very Limited Area of the Rudest with the Finer Forms of Worked Stones. 66

Among the numerous discoveries in the area of what may be termed the West Kent Palæolithic deposits, there has been none of greater interest than that made in the year 1899 at Greenhithe. The pick and spade of workmen laid bare an old-world river-bed, highly fossiliferous and containing many stone implements of great beauty in workmanship, associated with others of more primitive form, and also some whose only claim to recognition as implements lies in that portion of the natural stone exhibiting signs of much use.

Public attention was first directed to the discovery by Mr. H. Stopes at a meeting of the Anthropological Institute of May 15, 1900 (*Journal* of the Institute, Vol. XXX., N.S. II., page 302), and the containing bed is described as an "exceedingly fossiliferous "band of stratified sands and gravels capped with a thin layer of tough clay." The actual elevation of this deposit is about 80 feet above Ordnance datum, and a deep valley lies to the eastward between it and Milton Street, a locality well known as a happy hunting ground for palæolithic implements. From the nature and elevation of this deposit, now known as the Greenhithe shell-bed, the palæontological and geological evidence prove the immense antiquity claimed for the river drift by well-known writers on the subject. In addition to the published list of vertebrate and invertebrate fauna, a large number of species have been recently recovered which will show this deposit to be one of the most important, if not absolutely the most important of its kind that has yet been discovered, further accounts of which will shortly be laid before the geological world. I might, however, say, that from amongst the quantities of the material comprising the shell-bed which I have forwarded to Mr. W. J. Lewis Abbott, F.G.S., for working, that gentleman has recovered species suggesting a closer relation to pliocene beds than have previously been found in the Thames Valley.

This remarkable shell-bed is a few miles almost due north of the locality where Mr. B. Harrison has made his most important finds of plateau implements, and the surrounding country is teeming with evidence of the earliest appearance of man. Some years ago, Sir John Evans in a genial manner rebuked Mr. Harrison for desiring to claim the county of Kent as the birth-place of the human race, but in the second edition of his great work on *The Ancient Stone Implements of Great Britain*, Sir John Evans gives it as his opinion that the "numerous and important discoveries made during the "last thirty years by Mr. Benjamin Harrison of Ightham," as interpreted by Sir Joseph Prestwich, "have done much to revolutionize our ideas as to the age and character of "the drift deposits capping the chalk downs in western Kent, north of the escarpment "facing the Weald."

This valuable expression of opinion of so cautious an observer assists us greatly to appreciate the high antiquity of the Greenhithe shell-bed deposits. The old tributary to which we are indebted for so many interesting accumulations flowed from greater heights in the Weald than now exist into the valley of the larger river, which, under its diminished form, is now known as the Thames, and whose bed was probably 70 or 80 feet higher than it now is.

On its northern journey into the Thames Valley the old stream received the relics of the various land surfaces over which it passed, ultimately storing them up on the ancient terrace and forming a veritable treasure house for the delectation of the prehistoric anthropologist of to-day.

With respect to the illustrations of implements found in the shell-bed, it will be noted by any one familiar with the subject that the ordinary pointed or *hache* shape is

absent. The writer has only seen one of this form from the deposit, and that was of small dimensions.

In the Milton Street gravels on the other side of the valley the *hache* shape abounds. In the shell-bed the flat ovate form appears to predominate, and the proportion of such implements with an ogival twist is large.

Nos. 1 and 2 in the photograph are of the rudest possible type of implement, having very little human work upon them. No. 3 is a perfect pebble, and No. 4 a rough piece of tabular flint, but both are excellent examples of hollow scrapers and have been well used. No. 5 appears to have been made and used for a double purpose, the right depression, as seen in photograph, having been used for scraping, and the left for rubbing. Nos. 6 to 11 are of the commoner palæolithic forms, except No. 9, which has a very pronounced twist. Nos. 12 and 13 form a pair of side scrapers suggestive of left and right hand use, as may be seen by a curious little projection at one end. Nos. 14 to 18 are very fine examples, they have sharp edges, especially Nos. 14 and 16, the latter having the ogival twist. To Mr. Lewis Abbott is due the recognition of Ostracoda on specimen No. 1. Since making the photograph the writer has obtained from the bed another side scraper of larger dimensions, and with a remarkable undercutting to sharpen the scraping edge.

W. M. NEWTON.

Australia. Spencer-Gillen Expedition.

The Australian Ethnological Expedition. By N. W. Thomas, M.A.

67

The ethnological expedition of Prof. Baldwin Spencer and Mr. F. J. Gillen started some three months ago for the interior of Australia.

Starting from Adelaide, the party proceeded to Oodnadatta by train. There they were to be joined by Mounted-Constable Chance, who had gone on ahead with the stores. He is an experienced bushman, and well acquainted with the country. From the terminus of the railway line the travellers were to follow the telegraph line to Alice Springs. Food depôts have been established at all the telegraph stations along the line. The ethnologists will spend some time with the various tribes through the continent, and make excursions east and west of the telegraph line to fertile spots where natives congregate. When they get to Powell's Creek, which will be one of their main depôts, they will leave the line and cross into Queensland to Camoweal, where they hope to connect their labours with the investigations conducted by Dr. Roth, the Protector of Aborigines of Queensland. Afterwards they will return to the telegraph line, and continue their journey northwards, taking the tribes along the big rivers in the Territory. If time permits they will strike across to Wyndham, in Western Australia.

Language, history, customs, habits, ceremonies, religions, laws, will all be carefully investigated and noted, and the records of the journey are likely to be very complete. The scientists are taking with them a magnificent equipment, which includes a first-class cinematograph, with which they will take pictures of corrobborees and secret ceremonies, and also a fine phonograph, presented by Mr. J. Angas Johnson, of Adelaide. Large impressions will be taken by it, and these will be capable of being multiplied indefinitely on small cylinders. A vast amount of photographic material has been distributed at the various depôts, and with it careful records will be obtained of types, ceremonies, and gatherings of the tribes. Weapons and implements of each race will be procured, and anthropometric records of each section of the black people carefully preserved. Collections of the flora and fauna of the country traversed will be made. Professor Spencer will pay particular attention to zoological work. It is needless to say that the good wishes of all anthropologists go with the party. The expedition is expected to last about a year.

If we can hardly expect such startling discoveries from the present expedition as from the preceding one, it is certain that no more valuable work could be done than that to be carried out by Messrs. Spencer and Gillen. The native tribes of Central Australia are not only left untouched by European influence; they seem to have lived remote from all outside influence for a lengthened period.

Anthropology owes a debt of gratitude both to the Australian Governments, who so readily acceded to the memorial in favour of the expedition, and also to those who are bearing the cost of it.

The Victorian authorities are paying a substitute to take the Professor's place, and the South Australian Government have given Mr. Gillen leave of absence for one year on full pay. The cost of the expedition is being borne by Mr. David Syme and Mr. Rubin Spencer, of Manchester—Professor Spencer's father. The former has contributed 1,000*l.* and the latter 500*l.* towards contingent expenses. The Government of South Australia has shown great practical sympathy with the work. The Commissioner of Crown Lands has presented to the travellers the express vehicle built for and used by Lord Kintore in his trip through the continent, and a splendid team of four horses.

N. W. T.

Religion. **Lang.**

The Martyrdom of St. Dasius. By A. Lang, M.A. (*See* MAN, 1901, 53.) **68**

The variations of M. Cumont's opinions as to the legend of St. Dasius may easily be traced. He first published the Greek narratives (the longest MS. being now printed for the first time) in *Analecta Bollandiana* (t. xvi., 1897). He was then sceptical about the story, as he deemed the Greek an incorrect translation from the original Latin, made for an edifying purpose by an author so unscrupulous as to put the Nicene Creed in the mouth of St. Dasius—"before it was made." The story, moreover, was inconsistent with observation of the Imperial edict against human sacrifice. Moreover, the 30 days of mock royalty are unknown. M. Cumont, therefore, thought that St. Dasius only refused to sacrifice to Saturn; and, indeed, in the new MS. he does decline, when urged by Bassus, his commanding officer, to offer incense to the Imperial images, and is executed for no other reason.

But, in the *Revue de Philologie*, 1897, pp. 143-149, M. Parmentier, while admitting the difficulties, asked whether the memory of an ancient and cruel rite might not have been revived at the Saturnalian debauch in Mœsia, thanks to the license of the persecution against the Christians? The Greek author of the Dasius legend might then use this circumstance for his pious purposes. M. Parmentier then quoted the only evidence for the hanging the mock king at the Persian Sacæa. As we know, it is merely a statement put by Dio Chrysostom into the mouth of the Cynic Diogenes. No other surviving writer on the Sacæa, while describing the festival, mentions the hanging of the mock king. M. Parmentier then suggests that an Oriental human sacrifice would come to be "completely confounded, in character and date, with "their own Saturnalia by the Romans." Their Saturn answered to Cronos, and Cronos received human sacrifices. In M. Parmentier's view, the Mœsian case of St. Dasius (A.D. 303) was the "result of military importation of Oriental usages." Mœsia contains many monuments of Mithra worship, which are also of military importation, and a similar importation may have been the alleged attempt to sacrifice a Christian private at the Saturnalia: "a bloody comedy at a military festival, when the license of "persecution must have unchained the most cruel instincts."

M. Cumont now (*op. cit.*, pp. 149-153) revised his original opinion. He "thought "the hypothesis, that, in the East, the Roman Saturnalia had been blended with . . . .

"the Sacæa, very attractive." Oriental slaves in Rome would lend their influence. Like MM. Frazer and Meissner, he inclined to identify the Sacæa, Zagmuk, and Purim. Meyer and Jastrow refuse to admit this, and the date of the Sacæa (either July or September) makes the identification impossible, Purim being in March. M. Cumont (as in *Man*, 1901, No. 53), gave examples of human sacrifices at Rome in the second–fourth centuries of our era. I do not quite understand whether M. Cumont now regards the military sacrifice of a mock king, like St. Dasius, as an Oriental infiltration, as M. Parmentier did, or as a recrudescence or survival of a Roman rite—utterly unknown to Roman antiquaries. Judging from M. Cumont's essay, *Le Taurobole*, which he has kindly sent me (*Revue d'Histoire et de la Littérature religieuses*, t. vi, 1901, No. 2), he looks on that rite as of Oriental importation. If he thinks the same of the Mœsian case of St. Dasius, it affords no proof of native Italian sacrifices of a mock king. The period of 30 days assigned to the mock reign of the mock king in Mœsia does not correspond with the duration either of the Sacæa or of the Saturnalia; and the date (November—December) in Mœsia is remote from the date (July or September) of the Sacæa. Again, sacrifice (as in Mœsia) is not whipping and hanging, as at the Sacæa, and, unlike the Sacæan victim, the Mœsian is not stripped of his royal robes.

While evidence and opinion are in this condition, it seems rather premature to argue, from the apologue of Dio and the Dasius legend, that kings in Italy and Babylon used at one time to be sacrificed annually, that the gods whom they incarnated might find fresh bodies for their reception. We know no case in which a king is sacrificed to release the god whom he incarnates, and we know no instance of the yearly slaying (let alone sacrifice) of a king. Nobody would take the billet, in the circumstances, and no dynasty, no country, would endure such a proceeding.

A. LANG.

Algeria: Ethnography.

Capart.

69

On the "Libyan Notes" of Messrs. Randall-MacIver and Wilkin. By Jean Capart, conservateur-adjoint du Musée de Bruxelles.

Les découvertes des dernières années en Egypte ont ouvert aux chercheurs un nouveau champ d'observations d'une fécondité extraordinaire non seulement pour l'étude de l'antique Egypte mais aussi pour les recherches relatives à la préhistoire de tous les peuples méditerranéens.

Il semble ressortir de tous les travaux publiés jusqu'à l'heure actuelle que le premier fond de la population de l'Egypte était formé par des éléments nègres sur lesquels seraient venues se superposer des populations blondes à peau blanche dont le type se serait conservé assez pur parmi les berbères. A ces deux éléments primordiaux il faudrait peut être en ajouter un troisième, Boschimans, Hottentots. Dans quelle proportion? A quel moment de la période préhistorique? Cela serait difficile à préciser. L'entrée ultérieure des familles sémitiques en Egypte se fit-elle en une ou plusieurs invasions? L'hypothèse d'invasions successives permettrait d'expliquer beaucoup de faits encore obscurs mais n'est pas encore prouvée d'une manière suffisante. Ce qui parait certain, c'est que les envahisseurs égyptiens vinrent du pays de Pount sur la côte orientale de l'Afrique.

On avait été profondément frappé dès le début par les analogies nombreuses que l'on constatait entre les préhistoriques Egyptiens et les modernes Kabyles; notamment les procédés de fabrication et de décoration des poteries semblaient identiques de part et d'autre.

Il était donc hautement désirable de voir quelqu'un au courant des études préhistoriques égyptiennes entreprendre un voyage d'études scientifiques dans le domaine des peuples de race libyenne.

Cette tache a été assumée par deux savants anglais, David Randall-MacIver et Anthony Wilkin.

Le premier est déjà suffisamment connu par ses travaux faits sous la direction du savant explorateur anglais Flinders Petrie. Peu de temps avant le voyage, M. MacIver avait présenté à l'Institut Anthropologique de Grande Bretagne, un important travail dans lequel il concluait à l'identité des préhistoriques égyptiens et des Libyens, cherchant par là, comme il le disait en commencant sa communication, à montrer l'aide important que l'anthropologie pouvait apporter à l'archéologie. Aujourd'hui, le voyage terminé, et les résultats mis en ordre, les auteurs ont changé d'avis, et, remarquons-le immédiatement, uniquement en se basant sur leurs nouvelles mensurations : ce qui peut à bon droit nous rendre suspects, dans le cas présent, les services de l'anthropologie. Leur appui serait en effet immense s'il venait confirmer toutes les autres données qui sont si concluantes à mon avis qu'il faut bien admettre qu'une cause quelconque est venue vicier les résultats des mensurations. Cette cause ne serait-elle pas à chercher uniquement dans l'espace de temps énorme qui sépare nos préhistoriques égyptiens des modernes kabyles, éspace de temps qui a permis et favorisé bien des mélanges ?

On sent au cours du livre combien MM. MacIver et Wilkin sont génés par les résultats. Il leur est nécessaire à chaque pas de parler de rapports de commerce intenses ou de recourir à certaines subtilités pour expliquer les analogies de coutume.

La question est encore si peu mûre, tant de documents de première nécessité font défaut (par exemple des fouilles méthodiques dans le nord de l'Afrique à ce point de vue spécial) qu'il est dangereux de se prononcer aussi catégoriquement que le font les auteurs. Je regrette qu'ils ne se soient pas contentés de donner au public savant le compte rendu de leur exploration avec la masse énorme de précieux documents qu'elle a fait connaître, sans chercher pour cela à décider la question du "Libyen ou non" des préhistoriques égyptiens.

Il serait téméraire sinon insensé après la critique qui précède de vouloir à mon tour essayer de tirer une conclusion quelconque des documents rapportés par MM. MacIver et Wilkin ; cependant je pense utile de résumer ici quelques unes des questions traitées par les auteurs en prenant l'hypothèse contraire à la leur.

Cette hypothèse n'est pas nouvelle et c'est à quoi était arrivé dès 1861, Pruner-bey à la fin de ses recherches sur l'ancienne race égyptienne. Voici comment le docteur Abbate-pacha résumait la question dans le bulletin de l'institut égyptien 1882 : "Ne " trouvant du côté de l'Orient que des incertitudes, l'auteur se tourne vers l'Occident ; " il compare le type avec celui de la race libyque ou berbère, et cette fois la ressemblance " lui parait complète."

Plus récemment le professeur Sergi, exposant ses idées sur les habitants primitifs de la Méditerranée pensait qu'une grande famille humaine, "les Ibéro-Liguro-Libyens avait précédé dans le bassin de la Méditerranée les races sémitiques et aryennes. Les Ibères, les Sicules et les Ligures présenteraient en effet les mêmes éléments ethniques. Le professeur Sergi démontre ensuite par l'analyse morphologique des crânes des anciens Egyptiens, que ceux-ci possèdent beaucoup de caractères communs aux peuples de l'Ouest de la Méditerranée dont il vient d'être fait mention. Les anciens égyptiens seraient donc des Libyens. En résumé les recherches de notre confrère, dit le baron de Loé à qui j'emprunte ce résumé, établiraient l'existence depuis un temps immémorial d'une famille humaine méditerranéenne composée de plusieurs variétés."

Spécialement au point de vue égyptien, la même hypothèse est soutenue par M. Deniker dans son récent ouvrage sur les peuples et les races de la terre.

Quelle aurait été la langue de cette population méditerranéenne ? Une série de dialectes berbères, s'il est permis d'employer ce terme dans le sens étendu de la sorte Cette langue s'écrivait au moyen de signes que nous retrouvons dans l'alphabet libyen. Les découvertes de Evans et de Petrie ne montrent-elles pas à l'évidence l'emploi de

ces caractères en Crète, en Asie Mineure (Carie), en Egypte, en Espagne, alors qu'on les avait déjà rencontrés depuis la péninsule sinaitique jusqu'aux îles Canaries sur tout le littoral africain et même à ce qu'il parait, sur les dolmens pyrén´ens. Cela n'expliquerait-il pas en même temps les analogies frappantes que l'on a constatées entre l'ancien égyptien et le berbère (voir notamment l'article capital de Rochemonteix que MM. Mac-Iver et Wilkin ne citent pas), entre l'ancien égyptien et le basque, ce qui avait toujours paru un brillant paradoxe. Les auteurs considèrent la chose jugée relativement aux rapports entre l'égyptien et le berbère en s'appuyant sur l'autorité du professeur Erman qui a déclaré qu'il regardait l'ancien égyptien comme une langue sémitique. La chose n'est pas encore aussi claire qu'on pourrait le croire et je suis heureux de pouvoir noter ici la protestation de M. Maspero contre ce qu'il appelle "la sémitisation à outrance de " la langue et de la population égyptiennes."

La même aire est caractérisée par une série de monuments appelés dolmens, qui se montrent extrêmement nombreux sur la côte africaine mais qu'on a rencontrés un peu partout sur le pourtour de la Méditerranée. Les auteurs ont exploré un certain nombre de cercles de pierres avec dolmen et après avoir discuté d'une manière extrêmement intéressante les différentes hypothèses qui ont surgi à leur propos, constatent qu'il est de la plus haute signification de remarquer qu'on n'a pas trouvé trace de semblables constructions en Egypte, alors qu'elles sont si fréquentes en Algérie. Cela leur permet de faire les réflexions suivantes : "Nous avons vu qu'il existe de telles coïncidences " entre la plus ancienne population des deux contrées qu'elles peuvent être seulement " expliquées en supposant ou bien qu'il y avait entre elles des rapports continuels et " étroits ou bien que les populations de l'une et de l'autre étaient identiques. Mais, " ajoutent-ils, si les peuples primitifs montrent de la tenacité dans leurs traditions " artistiques, ils sont encore beaucoup plus tenaces dans leurs coutumes funéraires. " Comment se fait il que les Egyptiens, s'ils étaient libyens de race n'aient jamais fait " usage de dolmens ou de cercles ? La coutume funéraire des libyens les rapproche des " anciennes races européennes et des Amorites en Syrie, mais les isole complètement des " habitants de l'Egypte à quelque période que ce soit, soit ancienne, soit récente."

L'argument présenté de la sorte ne manque pas d'une certaine vigueur ; si de part et d'autre de l'Egypte, chez les Amorites et chez les Libyens nous trouvons le même système de sépulture sans le rencontrer en Egypte, ce serait là un phénomène embarrassant à expliquer. Heureusement qu'il n'en est pas ainsi et que nous connaissons pour le moment déjà au moins un cercle de pierres avec dolmen, du plus beau type saharien qu'il se puisse imaginer. Il a été découvert il y a plusieurs années déjà dans le désert près d'Edfou dans la Haute Egypte par M. Legrain dont le dessin a été publié dans la livre de M. de Morgan sur les Origines de l'Egypte.

Il n'a malheureusement pas été fouillé jusqu'à présent et nous ne savons pas si comme dans les dolmens de l'Algérie ou dans les sépultures préhistoriques des Baléares, pour ne citer que cet exemple, les corps étaient placés dans la position embryonaire ; mais ce qui est certain, c'est que cette position est celle de la plupart des tombes préhistoriques d'Egypte.

Le contenu de ces tombes est extrêmement intéressant. A côté des nombreuses poteries se trouvent des instruments en silex aux formes les plus variées. Je ne veux pas m'attarder ici à rappeler les analogies de formes qu'ils présentent en Egypte, en Libye ou ailleurs ; je me contenterai de citer les formes des silex décrits par le R. P. Germer-Durand et découverts en Palestine, ceux si nombreux qu'on trouve en quantité dans le Sahara, notamment à Ouargla et à El-Goléa, enfin, ce qui est plus frappant pour nous, l'identité qui existe entre les formes et les procédés d'extraction du silex à Wadi el Sheikh (découvertes de Seton Karr) et à Spiennes en Belgique.

L'étude de la céramique n'est pas moins intéressante et les auteurs des "Libyan

Notes" concluent non seulement à l'identité de forme et de décoration mais aussi à l'identité de procédés. Notons que pour rendre compte de toutes les variétés de poteries encore en usage aujourd'hui en Kabylie ils sont obligés d'aller chercher leurs analogues dans l'Egypte préhistorique, dans l'île de Chypre, dans les Terramares de l'Italie et dans les tombes de Sicile.

Différentes tombes égyptiennes nous ont fait connaître aussi un certain nombre de petites figurines de femmes présentant des particularités extrêmement curieuses que les fouilles de M. Piette dans les grottes de Brassempouy au sud de la France nous ont fait également retrouver.

Nous en arrivons ainsi à parler des traces de coutumes religieuses. L'une d'elles retrouvée aujourd'hui encore dans l'Aurès est celle relative au bucrâne qu'on a constatée déjà tant de fois sur des monuments archaïques égyptiens sans qu'on paraisse y avoir attaché grande importance, et qui me parait même citée dans les textes des pyramides.

Les auteurs du livre nous parlent également de la déesse Neith qui serait d'origine libyenne, ce qu'ils ne veulent du reste pas admettre. Ils auraient pu nous dire qu'un des rois de la première dynastie découvert par Petrie à Abydos, porte le curieux nom de Meri-Neith, aimé de la déesse Neith.

Un passage du livre nous parle trop brièvement, à mon avis, des procédés de culture des berbères, sur lesquels M. Hamy vient de nous donner des détails fort intéressants parmi lesquels je tiens à en relever un spécialement : on trouve, dit le savant ethnographe, en Berbérie des pierres qui ressemblent à des socs. "Le Musée d'ethnographie possède " un spécimen de cet ustensile en pierre demi-poli, recueilli naguère par Largeau dans le " sud algérien." Or on a trouvé assez récemment à Hiéraconpolis des silex taillés d'une grandeur extraordinaire qui ne sont, eux aussi je pense, que des socs de charrue.

Ce ne sont là que quelques rapides notes de lecture sur lesquelles je me hasarde à attirer l'attention des savants autorisés, en recherchant pour terminer si l'hypothèse de préhistoriques libyens en Egypte s'accorde avec ce que l'histoire d'Egypte nous apprend.

Un des plus anciens documents écrits découverts par Petrie à Abydos, une tablette en ivoire commémorant une fête d'un roi de la première dynastie fait mention d'un chef de Libyens. D'autre part, les chroniqueurs nous montrent dans le premier roi d'Egypte, Ménès, un conquérant vainqueur des Libyens tandis qu'au début de la deuxième dynastie le sort de l'Egypte parait en danger par une invasion de Libyens qui ne sont vaincus que grace à la terreur que leur cause une éclipse.

Sous l'ancien empire, nombreuses sont les mentions de luttes contre les Libyens et il me semble que la scène de guerre trouvée par Petrie à Deshasheh représente la défaite d'un corps de Libyens par les Egyptiens. Faut-il rappeler le role joué pendant toute la durée de l'histoire de l'Egypte par les incursions de Libyens? N'y avait-il pas ainsi que nous le dit Mariette des Libyens établis encore à l'Occident du Delta jusqu'à l'époque moderne "établis à Rhacotis dès l'origine."

Ce qui parait ressortir de l'ensemble est ou bien que les préhistoriques égyptiens étaient par la plupart des Libyens, ou bien, qu'au moment de l'entrée des égyptiens pharaoniques en Egypte les Libyens étaient sur le point eux aussi d'envahir l'Egypte qu'ils entouraient depuis l'Occident du Delta jusqu'en haute Nubie où encore sous la sixième dynastie on connaissait le champ des Libyens. Dans ce cas, les Pharaons pour assurer leur pouvoir sur les rives du Nil durent combattre les indigènes et repousser en même temps l'invasion libyenne. L'hypothèse est plus simple si les Libyens formaient le fonds de la population en Egypte.

Un point que les auteurs semblent avoir laissé de côté dans leurs comparaisons anthropologiques est que les Egyptiens préhistoriques libyens ou autres étaient fortement mêlés à la race nègre. Ils auraient pu nous dire ce que donne actuellement le mélange libyen et nègre.

Nous voici à la fin de nos remarques qui j'ose l'espérer ne seront pas trouvées inutiles : il me semble que l'hypothèse de l'origine libyenne s'accorde mieux avec les faits que l'hypothèse boiteuse de MM. MacIver et Wilkin faisant des concessions pour les retirer immédiatement (voir notamment, p. 108).

Cependant je craindrais d'avoir en quoi que ce soit amoindri la haute valeur des "Libyan Notes" qui malgré ce que les travaux ultérieurs pourront faire découvrir resteront toujours dans la matière un livre capital qui aura eu notamment le mérite de poser la question sur son véritable terrain. JEAN CAPART.

P.S.—Je renvoie les lecteurs, pour le développement de tous les points qui précèdent, à l'admirable livre du professeur Sergi, *The Mediterranean Race: a Study of the Origin of European Peoples*, reçu pendant la correction des épreuves de mon article.

Greece: Prehistoric. Myres.

Pre-Mykenæan Athens. By John L. Myres, M.A., F.S.A. **70**

It is now some years since I noted on the south side of the Acropolis of Athens the traces of a very early settlement underlying the fragments of Mykenæan walls which lie in the open space behind the back wall of the Stoa of Eumenes, between the Odeion of Herodes Atticus on the west and the Asklepieion and the Dionysiac Theatre on the east. But it is only because I have failed hitherto to find any reference to these remains in any of the current books of reference that I venture to put on record what must have been visible to very many students of antiquity, and very likely has escaped record merely because it was patent.

VIEW, LOOKING WEST.

The whole of the area below the steep face of the Akropolis, and between the Odeion and the Asklepieion, was cleared of *débris* down to the rock at the same time as the rest of the south side of the hill; but very few buildings or monuments were found either of Hellenic or Græco-Roman date. There occur, however, numerous fragments of house-walls of Mykenæan date, and these are fully recorded on the current ground plans of the site. What has not, however, been noted is, that these walls themselves stand upon a distinct layer of "made-earth," which must be of earlier date, and is, in fact, full of the *débris* of a very much more primitive settlement. This pre-Mykenæan stratum is in some places as much as a metre in depth; but as its existence appears to have been ignored during the excavation, the only remains of it now are the narrow strips on which the Mykenæan walls stand, and these are already attenuated by the action of the weather.

Still, enough remains to give a general idea of the character of the settlement, which belongs, to all appearance, to the end of the Neolithic Age, or, perhaps, to the very beginning of the Bronze Age, and is comparable in many respects of its culture to the "Second Town" in the far finer series at Hissarlik. The made-earth already mentioned is full of fragments of rough, hand-made, unpainted pottery, made of the dark unlevigated mud of the Ilissos valley, full of fragments of the local schists; not of the tawny and much less gritty clay of the Kerameikos and the Kephissos valley, on the other side of the site of Athens. There are also rare fragments of a light-coloured

ware, more like the clay of the Kerameikos, one of which showed traces of lustreless brown paint; but it was not quite clear to me in some cases whether these had not slipped down from the Mykenæan layer, where light-coloured and painted fragments of various fabrics abound. The pre-Mykenæan layer yields also fragments of ashes and cinders, and of animal bones, together with obsidian flakes, and occasional rubbed pebbles, which may have been potter's burnishers. That the pots were made near the site is also clear from their composition, and from the presence in one of them of a fragment of worked obsidian, which does not occur *in situ* in the Ilissos valley, or, indeed, in Attica at all. Similar very rude pottery is to be found on the surface on the east face of the Mouseion Hill, and on the unexcavated west slope of the Akropolis.

Vessels of "Hissarlik" types are already known from the excavations on the Akropolis itself; but it is a distinct point gained to know that in primitive, as in Mykenæan times, there was a regular settlement under cover of that natural fortress; more especially when it is remembered that the plot of ground in which both have been found is commonly identified with the "Pelasgikon" or "prehistoric site" which is mentioned by Thucydides (II., 17) as a tabu-plot of uncanny waste in the heart of fifth-century Athens. It is, perhaps, worth noting further that immediately above the best preserved bits of Mykenæan wall are the worst ravages of that "quarrying in the Pelasgikon," which had to be forbidden in the fifth century by the well-known Eleusinian Psephisma (Dittenberger, *Sylloge*, 13).

The photograph shows one of the best-preserved sections of the stratum in question. The letter A in the margin marks the surface of the hard red rock of the Akropolis; B, the upper surface of the pre-Mykenæan layer; C, the fragmentary Mykenæan wall, with bits of Mykenæan pottery in the crannies; D, the steep face of the Akropolis, with the fifth century fortress-wall above the Asklepieion, in the background.

J. L. MYRES.

Malta: Prehistoric. **Myres.**

Prehistoric Pottery in the Valletta Museum in Malta. By John L. Myres, M.A., F.S.A. **71**

The vases which stand prominently in the centre of the photograph overleaf are said to have come from rock-tombs in the Bengemma Hills in the north-west part of Malta. They are composed of a rough native clay of dark colour, the result of the disintegration of the soft limestone of the island; they are hand-made, and they bear the warm red hæmatitic surface with bright burnished lustre, which is common to so many early fabrics of pottery in the Mediterranean coast-lands.

The larger vessel, in the lower part of the photograph is comparatively simple in form. The body is nearly spherical, slightly flattened for stability below; the neck is wide, and slightly expanded above, but without distinct rim: the handles are set vertically rather low down on the body; and there is a small *mamilla* on the shoulder halfway between them. The general type is well-known among the early Bronze Age "red-ware" of Cyprus (*Cyprus Museum Catalogue*, Pl. II., 194, 200, 206), but the particular form of this vase is not Cypriote: neither does it occur among the predynastic "red-ware" of Egypt (Petrie, *Nagada and Ballas*, passim), nor among the very scanty series from the Tunisian dolmens (*Bardo Museum*, unpublished), nor in the pottery of the Sicilian Bronze Age (*Syracuse Museum*: cf. Orsi, *Quattro Anni di Esplorazione Sicule*, passim).

The composite vase on the upper shelf in the photograph is remarkable first for its fine technique and for the perfection of its red surface, and then for its form. It consists of three high gourd-shaped vessels in contact with each other below, and connected also

above by a three-fold handle. Two of them are closed at the top by a conical roof, while the third is open and serves as a spout for the whole vessel. The modelling suggests at first sight both an Arab type and a well-known variety of the Kabyle pottery; but the fabric and the provenance of this specimen leave no doubt as to its early date. And it is worth noting that the three great groups of Mediterranean redware—in Cyprus, in Egypt, and in modern Kabylia—agree in an inclination both to the use of gourd forms and to the construction of composite and fantastic vases.

The tombs in the Bengemma Hills, from which these vessels and other fragments in the Valletta Museum are said to have come, are small rock-chambers hewn in the precipitous sides of a narrow ravine, which resemble very closely both the rock-tombs of south-eastern Sicily (Orsi, *l.c.* pp. 105, 117 = *Bull. di Paletn. Ital.*, XVII., pp. 59, 71) and those of Chaouach near Medjez-el-Bab in Tunis. Scattered over the narrow cultivated terraces in front of the tomb-doors in the Bengemma ravine are many fragments, both of the coarser red-faced ware exemplified in the vessels described above, and also of a finer-grained, gypseous, smoky, drab-coloured ware, which takes a finer polish, and is occasionally ornamented with roughly-incised dots and lines. Both kinds of ware, it should be noted, are common also in and round the megalithic monument of Giganteia in the neighbouring island of Gozo, and present close parallels to the early burnished fabrics of the Sicilian rock-tombs. The tombs of the Bengemma Hills, which are described in Dr. Carnana's valuable work on the tombs of Malta, are mostly of later dates, and the record of the discovery of the vessels under review is sadly defective in detail. Enough, however, has, I think, been said to indicate the importance of this fragmentary evidence of an early stage of culture in Malta and the need of more careful investigation of the Bengemma site.

J. L. MYRES.

REVIEWS.

Africa, South. **Native Races Committee.**

The Natives of South Africa; their Economic and Social Condition. Edited by the South African Native Races Committee. London, John Murray, 1901, XV., 360 pp. 12*s.* net. **72**

No more complete vindication of the course taken last summer by the Anthropological Institute and the Folklore Society, in presenting a joint memorial to H.M. Secretary of State for the Colonies, praying for a commission to enquire into the condition of the native races of the Transvaal and the Orange River Colony, could be wished for than this instructive book. It has been prepared by a committee representing all shades of political and religious opinion. It is written in a calm and matter-of-fact way, aiming at putting the readers in possession of accurate information, rather than at making any rhetorical appeal. Indeed, rhetoric and passion are markedly absent throughout, and every effort seems to have been made to arrive at accuracy.

Commencing with a general sketch of the native races, their laws, customs, and daily life, and an estimate of the native population of the various states composing what is now British South Africa, the Committee proceed to render an account of the existing administration of native affairs. This administration differs in different territories. Some of the territories are ours by right of conquest, others we hold as a protectorate by invitation of the chiefs and people. In the former case, reserves or locations are provided for the natives; in the latter, the entire territory belongs to them. The case of Basutoland is peculiar. Though a Crown Colony, the whole country is reserved for the natives, no white man being allowed to settle there, save officials, missionaries, and traders.

From this preliminary statement of facts necessary to the understanding of the following chapters, the Committee pass to an exposition of the important questions forming the main subject of the book. Land tenure, the labour question in its various phases, the pass laws, education, taxation, the franchise, and the liquor laws are successively reviewed. While much of the material here brought together is of interest rather to the statesman than to the anthropologist, the difficulties arising from the clash of cultures, and the modification and gradual defecation of native customs and beliefs under the influence of civilization are subjects of importance to the scientific student; and they here receive abundant illustration. The appendix, which ought by no means to be overlooked, contains a selection from the replies of correspondents to whom questions were addressed by the Committee. It may be regarded as a series of samples of the raw material from which much of the substance of the book has been woven.

Although the Committee have thus brought together a considerable mass of facts and opinions, they themselves recognise its deficiencies. In their final chapter they say: "This statement of conclusions and suggestions is made with diffidence, and with full consciousness of the incompleteness of much of the material available." And they appeal to the Government to institute in the Transvaal and Orange River Colony "a systematic investigation of the special needs of the natives now brought directly under Imperial control." In August last, at the very time when the joint memorial of the Anthropological Institute and the Folklore Society was presented, they addressed to the Colonial Secretary a representation pressing the desirability of a thorough investigation of native questions, and praying for an authoritative enquiry into the laws, customs, and land tenure, the tribal system, and other specified matters which are dealt with in these pages. As an expression of opinion on the part of men well qualified to judge, who have approached the subject from the practical side, it may be regarded as strong confirmation of the opinion expressed from the scientific side in the joint memorial. We may reasonably hope that when the proper time arrives, Mr. Chamberlain will favourably consider the representations, and that the terms of appointment of any Commission may be sufficiently wide to add to our knowledge of the natives in directions beyond those which may appear necessary for the immediate purposes of government. There is still much to be ascertained before even the best known tribes can be said to be thoroughly understood. With some of the tribes we are hardly acquainted at all. Among these may be noted, as of special interest, the pigmy Vaalpens, the remains of what are said to be "the true aborigines," who live in small and scattered communities in the northern parts of the Transvaal and the Bechuanaland Protectorate.

Three maps, giving the distribution and density of population in Cape Colony and Natal, are inserted; but no attempt is made to show the distribution of the native tribes.

E. S. HARTLAND.

Africa: Masai. **Hinde.**

The Masai Language, Grammatical Notes, with a Vocabulary. Compiled by Hildegarde Hinde, 1901. Cambridge University Press. 8vo., pp. ix., 75. Price 3*s.* 6*d.* **73**

This pretty little volume is an addition to our knowledge of an African language brought up to date, and to be depended upon, as derived from original sources. In fact, the authoress dwelt two years in the region, and caught the words, as it were, from the lips of a barbarous tribe.

Anyone, who has the least acquaintance with East Africa, must have heard of Masai-land; it is a small narrow region which extends from the southern boundary of Galla-land, north of the Equator, due south to a certain point south of the Equator, where it is surrounded by different portions of the region occupied by the great Bantu race, who spread over South Africa from the Equator to the Cape of Good Hope, and some of the tribes speak magnificent vernaculars.

The Masai tribe is quite distinct from the Bantu, and their language is classed by competent scholars in a small group called "Nuba-Fulah," a classification which may conveniently be retained for the present, though open to modification hereafter. One thing is clear, that the languages provisionally grouped in the Nuba-Fulah group have no connection with the Semitic, Hamitic, Negro, or Bantu languages, which surround them, though, possibly, loan-words may have crept into the mouths of barbarians from contact with their more highly-civilised neighbours.

The railway from the port of Mombása on the eastern coast to U-Ganda on the great equatorial lake, passes through Masai-land, and this may prove a forerunner of permanent settlements, increased culture, and more abundant means of existence of this tribe; and no doubt this meritorious little volume will prove the forerunner of a more solid grammar and dictionary, and some texts in print. No portion of the Bible has yet been translated and printed in the Masai language, but as there are missionaries in the neighbourhood this may be expected.

The language is briefly noticed at page 151 of Vol. I. of my *Modern Languages of Africa*, published by Messrs. Trübner & Co., Ludgate Hill, as far back as 1883; but even at that period a certain amount of literature existed, which I quote in the Appendix, Bibliography, of my volume, notably a vocabulary by Erhardt, which is noticed in the preface of the volume before us. A great deal more has to be done, and the sooner that it is done the better. The authoress of this Grammatical Note would greatly aid the future grammarian, whom we expect, if she could publish stories and conversations of a simple and genuine kind, taken down in the very words of each speaker.

The chapters of this book are: I. Grammatical Notes; II. Verbs; III. Phrases; IV. Salutations; V. Vocabulary. R. N. CUST.

Africa: Soudan. **Chantre.**

Les Bicharieh et les Ababdeh. Par M. Ernest Chantre. Lyons, 1900. **74**

M. Chantre is a diligent worker in some of the more obscure fields of anthropology. After exploring a great part of South-western Asia, he has now turned his attention to North-east Africa, and in this monograph gives us a succinct account of the Bishari and the Ababdehs, two of the more important members of the Beja Hamitic family. These had already been carefully studied by Munziger, Almgorist, Sergi, and several other observers, so that there was not very much new to be said about them. Some useful anthropometric tables, however, are given of various groups visited by the author, who agrees with his predecessors that these, like all the other Bejas, are from the ethnical standpoint mere varieties of the same primitive race which constitutes the so-called "Ethiopic" (Eastern) branch of the Hamitic division. Unfortunately, with

them are again included the Barabra or Nubians of the Nile Valley, who are not Hamites with a Negro strain, but Negroes with a Hamitic strain. This is clearly to be inferred from their speech, which, as shown by Lepsius (*Nubische Grammatik*), is not Hamitic, but closely related to the Negro language still current amongst the *Nubas* of Kordofan. The point requires to be all the more insisted upon, since in *Die Flexion des Ægyptischen verbums* Professor Ermin has recently revived the old error of regarding the language of the Nile Nubians as an independent form of speech, like Basque, unrelated to any other known idiom, and suggesting that we have here the original tongue of the primitive Egyptians before they were Sêmitized by early intruders from Asia. The Egyptians were never "Semitized" in pre-Muhammedan times, and their ancient Hamitic language has not the remotest connection with that of the Nile Nubians, which is itself not isolated "like Basque," but a distinct branch of the Nuba tongue widely diffused amongst the tribes of pronounced Negro type, whose cradle is to be sought in the uplands of South Kordofan. For details see my *Ethnology of Egyptian Sudan*.

A. H. KEANE.

PROCEEDINGS OF SOCIETIES.

Proceedings. **Soc. d'Anthr. de Paris.**

Sommaires des procès-verbaux des Séances de la Société d'Anthropologie de Paris. Janvier—Mai, 1900. **75**

Séance du 3 janvier 1901.—Discours de M. Yves Guyot, Président sortant. Discours de M. le Docteur Chervin, Président entrant. M. Diamanti: Expériences de calcul mental et de mémoire visuelle. Discussion: MM. Laborde, Hervé, Atgier, Letourneau, Manouvrier, Azoulay, de Mortillet, Papillault et Volkov.

Séance du 17 janvier 1901.—M. Adrien de Mortillet présente des haches de bronze. M. Meyer présente un buste dit de la femme d'Anvernier, lac de Neuchâtel, modelé d'après un crâne de l'époque néolithique, sur les indications de M. le Professeur Dr. Kollmanns de Bâle, par le Sculpteur Buchli. Discussion: MM. Manouvrier, Hervé, Papillault, de Mortillet, Regnault, Zaborowski, Garnaud, Block. M. le Dr. Danjou envoie des crânes de Madagascar. M. Macquart lit un mémoire sur la diminution du taux de la natalité française. Discussion: MM. Zaborowski, Regnault, Hervé, Dumont, Yves Guyot, de Mortillet. M. le Dr. Garnaud fait une communication sur le livre de Strack: "Le Sang et le Crime Zituel." M. Mathews communique un mémoire sur des fouilles Australiennes.

Séance du 7 février 1901.—Compte-rendu de la visite de la Société au Musée Guimet. M. le Dr. Atgier présente deux sujets: l'un acrocéphale, l'autre scaphocéphale. Discussion: MM. Manouvrier, Papillault, Hervé. M. Adrien de Mortillet montre des photographies de Sakalaves. M. le Dr. Godin lit un mémoire sur l'influence de la gymnastique sur la croissance des différentes parties du corps: Discussion. M. le Dr. Garnaud lit un mémoire sur les origines et le sens de la circoncision: Discussion.

Séance du 21 février 1901.—M. Sanson présente des photographies de bœufs géants. M. Beauvais adresse d'intéressantes photographies du sud de la Chine. M. le Dr. Atgier présente un sujet scaphocéphale. M. le Dr. Regnault lit un mémoire sur la transformation de l'indice céphalique. Discussion: MM. Zaborowski, Anthony, Atgier, Block. M. Thieullen commence la lecture d'un mémoire sur les pierres figurés.

Séance du 7 mars 1901.—M. le Dr. Regnault présente un crâne hydrocéphale. M. Vauvillé fait don de vases étrusques, gaulois et mérovingiens. M. Thieullen termine la lecture de son mémoire sur les pierres figurés. M. le Dr. Azoulay commence la lecture d'un mémoire sur le mode de constitution d'un musée phonographique.

M. Vaschide lit un mémoire sur le rêve prophétique. Mlle. Pelletier communique une note sur l'indice cubique cranien.

Séance du 14 *mars* 1901.—Le Président annonce la présence de M. le Baron Andrian, de Vienne, et de M. Brabrook, de Londres. MM. les Drs. Hickmet et Regnault communiquent une note sur le recrutement des eunuques du harem de Constantinople. Discussion : M. le Baron Andrian, Zaborowski, Atgier. M. le Dr. Adolphe Block lit un mémoire sur la transformation d'une race de couleur foncée en une race blanche. Discussion : MM. Deniker, Zaborowski, Atgier, Regnault, Verneau, Manouvrier, Hervé. M. Laville communique le résultat de ses fouilles dans des dépôts néolithiques et infra-néolitiques stratifiés de la vallée de la Seine. Discussion : MM. Fourdrignier, A. de Mortillet, Vauvillé, Marty.

Séance du 4 *avril* 1901.—M. le Dr. Doré fait don au musée de crânes provenant du Cimetière de Saint-Germain des Prés. M. Giraux présente des photographies de Menhirs et de Dolmens des environs de Paris : Dolmens de la Pierre Turquoise, de Trye château, de Boury, de la Justice et du Trou aux Anglais à Aubergenville, etc. M. le Dr. Azoulay achève la lecture de son mémoire sur la constitution d'un musée phonographique. Discussion : MM. Fourdrignier, Letourneau, Azoulay. M. le Dr. Verneau donne lecture du Rapport de la Commission chargée d'étudier les moyens de développer des rapports scientifiques et amicaux avec les sociétés anthropologiques de la France et de l'étranger. Ce rapport est approuvé. M. Deniker fait une communication sur les taches pigmentaires de la région sacro-lombaire.

Séance du 18 *avril* 1901.—M. Adrien de Mortillet offre des dessins et photographies provenant de l'exposition d'anthropologie de 1900. M. Duhousset rappelle ses communications de 1877 sur la circoncision des filles en Egypte. M. Lejeune répond à la communication de M. Vaschide sur les rêves prophétiques. M. Laville : Coupe de la carrière de Saint-Prest (Eure-et-Loir), silex taillés. Discussion : MM. Sanson, d'Ault du Mesnil, Verneau. M. le Dr. Adolphe Block : L'homme préhistorique d'après Buffon. M. Vaschide : Contribution à l'étude de la signification des rêves. Discussion : MM. Azoulay, Papillault, Manouvrier, d'Échérac, Sanson, Fourdrignier, Vaschide. M. le Professeur Gustave Retzius fait connaitre les résultats de l'enquête anthropométrique faite en Suède sur 45,000 conscrits. Discussion : MM. Verneau, Manouvrier.

Séance du 2 *mai* 1901.—M. A. de Mortillet offre des photographies de nains. À l'occasion de la communication de M. Deniker, il signale un cas de développement pileux dans la région sacrée chez un sujet féminin. M. Fourdrignier présente de petits silex trouvés avec MM. Nicaise et Morel, en 1876, à St. Martin-sur-Pré (Marne). M. le Président annonce : 1° qu'une Excursion à Châlons-sur-Marne, pour assister à des fouilles de tombes gauloises trouvées par M. Emile Schmit, sera faite dimanche prochain 5 courant ; 2° que la Conférence transformiste annuelle sera faite par M. Vinson, le 18 mai sur la littérature et l'écriture dans l'Inde méridionale. M. Zaborowski : Influences égyptiennes au Senégal et au Soudan. Discussion : MM. Verneau, Delisle, Garnault, A. de Mortillet, Hervé, Fourdrignier, Zaborowski. M. Azoulay : Le musée phonographique de la Société d'Anthropologie. Discussion : MM. Letourneau, Vinson. M. Garnault : Les prétendus ex-Voto médicaux de l'Egypte. Discussion : MM. Atgier, Regnault, Garnault.

Séance du 16 *mai* 1901.—Les Sociétés d'Anthropologie de Vienne et de Rome acceptent de faire l'échange des sommaires des procès-verbaux et le principe d'un annuaire international des anthropologistes. La séance solennelle de la société aura lieu le 18 juillet. M. de Mortillet rend compte de différentes excursions scientifiques faites depuis la dernière séance. M. Dubalen fait don d'instruments en pierre provenant du département des landes. MM. Faivre et Cauderlier envoient des travaux pour les prix Godard et Bertillon. Une commission composée de MM. de Mortillet Otgier et

Tapié de Céleyran est chargée de rédiger des instructions à l'usage des fouilleurs. M. le Dr. Regnault offre la photographie d'une femme de 53 ans ayant 2 nez et trois yeux. Discussion: MM. Hervé, Mathias Duval, Anthony et Regnault. M. Laville: Quaternaire moyen dans le gypse de Montmagny (S. & O.).

Proceedings. Anthropological Institute.

Ordinary Meeting, Jan. 22, 1901. Mr. C. H. Read, F.S.A., President, in the chair. The President announced from the chair the death of Her Majesty Queen Victoria, and declared the meeting adjourned.

Annual Meeting, Jan. 30, 1901. Mr. C. H. Read, F.S.A., President, in the chair. The Reports of the Treasurer and Council were read and adopted. The Officers and Council were duly elected for the year 1901–2.

The President delivered his annual address, which will be found printed in full in the *Journal* of the Institute, Vol. XXXI., p. 1 ff., together with the Reports of the Treasurer and Council, and the official minutes of the meeting.

Ordinary Meeting, Feb. 12, 1901. Dr. A. C. Haddon, F.R.S., President, in the chair.

The election was announced of Mr. Thomas Durnan, as a Fellow of the Institute.

Mr. A. L. Lewis, Treasurer of the Institute, exhibited a number of photographs of Stonehenge, illustrating the recent fall of stones (cf. *Man*, 1901, 18); and also a photograph of the well-known Tonga trilithon. Mr. Stopes pointed out the ease with which restorations of Stonehenge might be effected, and urged that representations should be made in the proper quarter. The President expressed the thanks of the meeting to Mr. Lewis for his exhibit.

The Secretary reported recent accessions to the library of the Institute, and also the presentation by Dr. Eddowes of a series of slides illustrating a number of details of the construction of Stonehenge. Thanks were ordered to be returned to Dr. Eddowes and to the publishers and others who had presented books and pamphlets.

Mr. W. Rosenhain read a paper on "Malay Metal Work," which was illustrated by lantern slides and experiments. The paper was discussed by the President, Mr. Gowland, and Mr. Atkinson. The thanks of the Institute were ordered to be returned to Mr. Rosenhain for his paper, which will be printed in full in the *Journal* of the Institute, Vol. XXXI.

Extraordinary Meeting, Feb. 25, 1901. Prof. A. C. Haddon, F.R.S., President, in the chair.

Major-General Robley presented to the Institute a drawing of a Maori war-dance sketched at Le Papa, Tauranga, on December 25th, 1864. The thanks of the Institute were ordered to be returned to Major-General Robley for his gift, which is exhibited in the library of the Institute.

Mr. H. Ling Roth read a paper on "Maori Tatu and Moko," which was illustrated by lantern slides and drawings. The paper was discussed by Mr. Edge-Partington, Mr. C. H. Read and the President. The thanks of the Institute were returned to Mr. Ling Roth for his paper, which will be printed, with full illustration, in the *Journal* of the Institute, Vol. XXXI.

Ordinary Meeting, March 12, 1901. Dr. A. C. Haddon, F.R.S, President, in the chair.

Professor H. Louis exhibited and described examples of the "Kingfisher type of Kris from the Malay Peninsula." The exhibit was discussed by Mr. Gowland and

the President, and the thanks of the Institute were ordered to be returned to Professor Louis for his exhibit, which will be found described and illustrated in the *Journal* of the Institute, Vol. XXX., Miscellanea, No. 77, Plate I—J.

Professor Victor Horsley, F.R.S., presented a communication from Rev. J. A. Crump, on "Trephining in the South Seas," and commented at length on the new material which it contained. Three trephined skulls were exhibited, in illustration of the paper, by Mr. Oldfield Thomas, of the British Museum, to whom the Institute is indebted for the opportunity of discussing Mr. Crump's results. The paper was discussed by Professor Thane, Mr. Shrubsall, Dr. Garson, and the President, and will be printed in full in the *Journal* of the Institute, Vol. XXXI.

Mr. J. Gray, B.Sc., described and exhibited kephalometric instruments devised by himself and kephalograms obtained by their means. The paper was discussed by Professor Thane, Dr. Garson, and the President, and will be printed in full in the *Journal* of the Institute, Vol. XXXI.

The thanks of the Institute were ordered to be returned to the authors and communicators of papers.

Ordinary Meeting, April 23, 1901. Dr. A. C. Haddon, F.R.S., President, in the chair.

The President briefly commemorated the devoted services of the late Rev. James Chalmers, whose murder by head-hunting raiders was that day reported from New Guinea.

The election was announced of Dr. A. J. Chalmers, Mrs. Lala Fisher, Messrs. E. A. Preen, J. A. Travers, H. A. Rose, H. R. H. Hall, and C. Letts, as Fellows of the Institute.

Mr. L. J. Shirley exhibited specimens of Neolithic implements from a site on the Wiltshire border of Berkshire. The exhibit was discussed by the President and the Secretary.

Mr. Franklin White exhibited a number of stone implements from Rhodesia and photographs and plans of ruins in that country. The paper was discussed by the Secretary and the President, and will be printed with full illustration in the *Journal* of the Institute, Vol. XXXI.

Communications were received from Rev. J. Roscoe, through Dr. J. G. Frazer, on "The Manners and Customs of the Baganda"; and from Mr. S. H. Ray on "Folktales from the New Hebrides." These will be printed in full in the *Journal* of the Institute, Vol. XXXI.

The thanks of the Institute were ordered to be returned to the authors and communicators of papers.

Ordinary Meeting, May 14, 1901. Dr. A. C. Haddon, F.R.S., President, in the chair.

The election was announced of Dr. Bushell, C.M.G., Dr. Edridge Green, Dr. Mitchell, Mrs. Ballen, Mrs. Farquharson, Mr. Franklin White, Rev. H. V. Mills.

Mr. R. Shelford exhibited a number of carved bamboos from Sarawak, and commented upon the elements of Dyak decorative art.

Mr. MacDougall read a paper, by Mr. C. Hose and himself, on "The Relations between Men and Animals in Sarawak." The paper was discussed by the President, Major Travers, Messrs. Biddulph Martin, Shelford, Gomme, and N. W. Thomas.

The thanks of the Institute were ordered to be returned to the authors of these communications, which will be printed in full in the *Journal* of the Institute, Vol. XXXI.

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SPEAR-HEAD AND SOCKETED CELT OF BRONZE

FROM THE

SHAN STATES, BURMA.

NOW IN THE PITT RIVERS MUSEUM, OXFORD.

ORIGINAL ARTICLES.

With Plate G.

Burma: Shan States. **Balfour.**

A Spear-head and Socketed Celt of Bronze from the Shan States, Burma. 77
Communicated by Henry Balfour, M.A., Curator of the Pitt Rivers Museum, Oxford.

Implements of forms referable to a Bronze Age in South-eastern Asia are of sufficient rarity to justify the publication of the two examples shown in Plate G. These came to me through the kindness of Mr. H. Leveson, C.S., who obtained them from natives on the spot. The bronze spear head was procured by him in 1896 from a native who stated that it had been found by his father some thirty years previously in the bed of the Nam Lwi stream, a tributary of the Mekong River, *lat.* 21° 20′ N., *long.* 100° E. As the native informed Mr. Leveson, it was believed to have descended with the lightning, and that it pierced deep into the ground, and "in the fulness of its time ascended to the view of man." It is interesting to find that this belief in a celestial origin, which is so commonly and universally associated with implements of a forgotten Stone Age, should be also held in regard to those of the Bronze Age, and it goes to prove a considerable antiquity to these bronze weapons, which have become surrounded with myth because their real nature and human origin has long passed out of memory. Its length is 6⅜ inches, and its width 1⅛ inches or a trifle more. As will be seen, it is leaf-shaped and socketed, the socket being produced in the casting and not hammered round. A portion of the socket has been broken away, so that the present length is less than its original length. The surface is pitted considerably with small gas-vents formed in the casting. This spear-head is practically identical in form with many of the leaf-shaped socketed bronze spear-heads of Western Europe.

The bronze celt was discovered in digging in the gravel bed of a stream called the Nam Pang, a tributary of the Nam Hka stream, which runs into the Salween River on the left bank, *lat.* 22° 10′ N., *long.* 99° 10′ E. Gold-washing operations are carried on in the Nam Pang bed, and it was thus that this bronze celt was found, together with a polished stone axe-head. It is a well-cast implement, and, although it resembles in form some of the socketed bronze celts of Western Europe, it presents at the same time minor peculiarities which give to it a local colouring. It is 3⅛ inches long, 2½ inches wide, and weighs 3 ozs. 306 grs. The metal is somewhat thin, the cutting edge expanded and crescentic. In transverse section the shape is fusiform, the two faces being convex and meeting to form edges at the sides. When viewed from one of the sides it is seen to be unsymmetrical, one face being considerably less convex than the other towards the cutting edge, in fact it is nearly flat at this part. This shape has the appearance of being intentional, and the implement may have been designed for some special kind of work. On the obverse are three raised zig-zag lines running parallel to each other from the socket rim to a transverse line which forks at the sides of the celt. The reverse is marked with a raised line following the contour of this shape :— There is a fine green patina over the surfaces.

Both spear-head and celt are now in the Pitt Rivers Museum, Oxford.

Dr. J. Anderson procured a socketed bronze celt in the Sanda Valley, Yunan (c. 98° E., 24° 40′ N.), of a peculiarly specialized form, with oblique edge and winged sides. He mentions the rarity of these implements, and says that he paid 2*l.* 10*s* for his specimen, while for three others exactly similar he was asked 5*l.* each ("Rep. on Exped. to W. Yunan," 1871, p. 414, pl. V.). There are many copper and tin mines in Yunan, and these materials were brought in quantities thence to Mandalay and Momien by Chinese caravans.

Sir J. Evans mentions also an example of socketed celt from Yunan in the British Museum, and one from Cambodia, also a specimen from Java which is in the Cabinet of Coins, Stuttgart. They appear to be very rare. HENRY BALFOUR.

Nomenclature: Glaze or Varnish.

Myres.

78

Note on the Use of the Words "Glaze" and "Varnish" in the Description of Painted Pottery. Communicated by John L. Myres.

Frequent confusion appears to have arisen among students of ancient ceramics, and particularly of the early pot-fabrics of the Mediterranean, from the use of the term "*varnish*" or "*varnish-pigment*" to describe such painted ornament as exhibits a lustrous surface after firing.

For this kind of pigment, the proper term in English is not "*varnish*" but "*glaze*," and the use of the word "*varnish*" is due to an ill-advised attempt to translate literally the German "*Firniss-malerei.*" This German term was, I believe, first used by Drs. Furtwängler and Loeschke, in their *Mykenische Vasen*, published in 1886, to denote the third and most highly finished group of their classification of Mykenæan pottery; in contra-distinction to the second and more primitive group, to which, because its colours are powdery and lustreless, they gave the name of *Matt-malerei.*

Now *Firniss* in German appears to be rightly used, both (1) for those pigments which, as in the case of the Mykenæan pottery, contain enough fusible matter to vitrify in the firing and so to acquire a permanent glassy lustre; and also (2) for those which, like ordinary housepainters' colours, or the characteristic "Kabyle pottery" of Algeria, are made up with gummy or resinous matter, which, while it soon dries hard and gives a lustrous appearance to the surface of the vessel, is easily scratched or washed off with turpentine or other solvent of the lustrous gum; and, if exposed to even a dull red heat, burns away altogether, leaving the pigment charred, powdery, and easy to rub off.

In French, also, the corresponding word *vernis* seems to be properly applied either to a fusible or to a resinous surface covering.

In English, on the other hand, the word "*varnish*" has become restricted in common use so as to denote the gummy or resinous pigments only; while for vitrified pigments English potters regularly use the word "*glaze*" or "*glazed-pigment*," which has the advantage of suggesting at once the idea of something *glass-like* or vitreous, and is not likely, in descriptions of pottery at all events, to cause confusion with the various lustrous substitutes, such as starch or albumen, to which this term is sometimes popularly applied. It will, therefore, save much confusion and inconvenience if those who have occasion to describe pot-fabrics with lustrous ornaments will confine their use of the word "*varnish*" to gummy and resinous pigments only; and of the word "*glaze*" to vitreous pigments; reserving the word "*lustrous*" as a generic term (as in mineralogy) for all pigments the surface of which throw back the light at all, but of which the specifically vitreous or resinous character is not clearly apparent, and the words "*burnished*" or "*polished*" for those on the surface, or parts of the surface, of which a lustre has subsequently been brought out by mechanical friction. The only objection, so far as I am aware, to this generic use of the term "*lustre*" is that "*lustre-ware*" has become a common phrase for certain mediæval glazed wares which exhibit what in mineralogy would be termed a "*metallic lustre.*" But I do not think that in practice there would be any difficulty on this score.

Three other useful terms may, perhaps, be suggested, in conclusion, to describe kindred processes of decoration, which do not fall under any of the foregoing, but are, I find, frequently liable to confusion with them.

1. The term "*slip*" is usually employed in its correct technical sense (corresponding exactly with the French *enduit* and the German *Ueberzug*) of a coating of finely levigated clay applied to the whole surface of the vessel by dipping it in a bath of clay-

and-water of the consistency of cream. But it is also sometimes incorrectly used to denote a coloured layer applied with a brush to large areas of the surface, so as to leave the ground-colour of the vase only showing in detached panels. In this case the coloured layer is not a *slip* but a *paint* or *glaze*, and should be described accordingly. It should be remembered, also, that many clays, if left to stand, or, better, if rotated for a few moments on the wheel after being thrown into the desired form, are liable to exude sufficient creamy moisture to produce automatically a very thin deposit of fine clay all over the surface, which, if it is of appreciable thickness, is most difficult to distinguish from a true slip. In describing Cypriote vases, among which this phenomenon is very frequent, I have usually specified as having a "*distinct* slip" those vases in which the slip is of different composition or origin from the clay of the vessel itself, or in which it showed definite signs of having been applied by dipping.

2. Sometimes, however, a dilute clay, such as might be used for a slip (usually highly coloured), is applied to the surface of a vessel by means of a rag or a wisp of grass so as to cover the whole or nearly the whole area, after the manner of a slip, but so thinly or unevenly as to leave pale patches or even actual *lacunæ*, together with other signs, such as brush-marks, or longitudinal streaks, of the mode in which the coloured coating was applied. This kind of decoration is often called a "*slip*" like the preceding; but it results from a wholly different process and produces a different result, intermediate between a true "*slip*" and a mere "*painted*" ornament; and I have been accustomed myself to distinguish it by the descriptive name of a "*smear*." I know no French or German phrase which corresponds, and the vases which exhibit a "*smear*" are usually described merely as having a *schlecht angebrachter Ueberzug*, or some similar phrase.

3. Yet another way of modifying, and making uniform, the colour of pottery, very commonly practised by primitive peoples, is by treating the pot, after firing, with a vegetable decoction which sinks into the porous clay, and is there carbonised in its very substance, either because the decoction is applied while the pot is still quite hot from the furnace, or by a subsequent firing. The uniform black sooty surface thus produced is then usually burnished, either uniformly or in patterns, with a smooth pebble or (as in early Cyprus) with a horse-tooth. Examples of this carbonised pottery are, (1) the black ware of the lowest layer at Hissarlik (Schliemann, *Ilios*, pages 218–220, where the mode of manufacture is only inferred, and (2) the black ware made in Torres Straits, and collected by the recent Cambridge Expedition; in the latter case Dr. Haddon tells me that he witnessed the whole process of manufacture. This mode of decoration, and all similar modes in which a pigment is caused to soak into the texture of the clay, I would propose to call a *stain*, differentiating *iron-stain*, *smoke-stain*, *carbonised-stain*, and the like as occasion may require. Such *stains*, it should be noted, can only be distinguished with certainty from a *slip* or a *smear* on a cross fracture; in which aspect a *smear* is too shallow to be recognisable at all; a true *slip* shows a more or less distinct layer on the surface of the coarser clay of the vessel; an automatic *slip* produced by surface deposition begins with a fine texture at the surface and becomes gradually coarser till it merges in the clay of the interior, while a *stain* has no surface "layer," and shows only a gradual change of tint, strongest at the surface, and evanescent towards the interior.

J. L. MYRES.

Norway: Folklore. **Skeat.**

A Modern Trace of Sun-worship in Norway. Communicated by W. W. Skeat, M.A. **79**

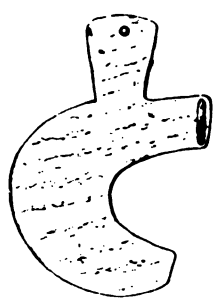
Dr. Sten Konow, of Christiania, the Sanskrit scholar, who is now employed under Dr. Grierson in connection with the work of the Linguistic Survey of India, recently related a curious fact which seems to point to the former existence of some form of

nimistic "Sun-worship" in Norway. "As a child I lived" (he says) "in the parish "of Vang, in Valdres, Norway. The parish is situated in a valley surrounded by "mountains so high that the sun disappears for several weeks in the winter. The first "day when it is seen again (I was told) old people used to fill a spoon with butter and "place it in the window, in order that the sun might 'eat' it." Can any of your readers throw further light on this interesting Norwegian practice? W. W. SKEAT.

Pacific. **Edge-Partington.**

An Object of Unknown Use and Locality. By J. Edge-Partington. **80**

The subject of this note was obtained several years ago on the island of Rotumah by Mr. W. L. Allardyce. He could obtain no information as to its use. It is made from a flat piece of highly-polished wood of a beautiful grain and of a deep brown-red colour. The outer edge is sharp as if for marking or cutting, while the inner edge is squared; the narrow end has a groove on both sides into which native white shell beads have been fixed by black cement, of these beads only one now remains: from the upper edge there is an oblong projection with a perforation as if for suspension. My object in sending in a drawing of this object is, in the first place, to try and find out its true locality, for I doubt it being of Rotuman origin; and, secondly, its use. Perhaps some of our many readers will be able to furnish me with some information. J. E.-P.

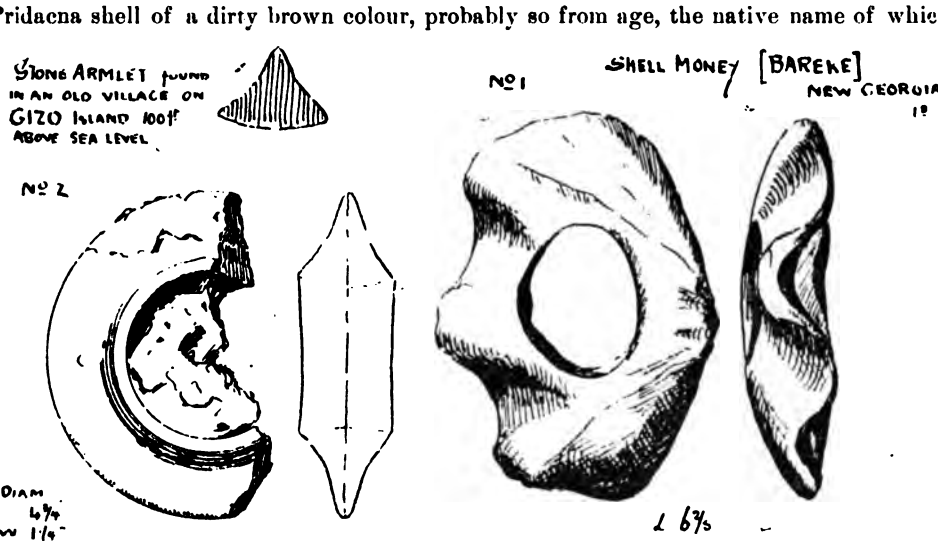


Pacific: Solomon Islands. **Woodford: Edge-Partington.**

Native Ornaments from the Solomon Islands, recently presented to the British Museum by Mr. C. M. Woodford. Contributed by J. Edge-Partington. **81**

Since Mr. Woodford was appointed British Commissioner of the Solomon Islands he has been a regular contributor to our national collections. From his last gift I have selected the following as being of particular interest:—

No. 1 is an armlet from the island of New Georgia; it is made from a small Pridacna shell of a dirty brown colour, probably so from age, the native name of which



is "*Bareke*," this represents so much money, and is worth three or four *bakehas*. Unfortunately Mr. Woodford does not say what particular form a *bakeha* takes.

No. 2 is a fragment of a native armlet of volcanic stone, discovered by Mr. Woodford on the site of an old village in the island of Gizo, while clearing the ground for a Government station. It was found at the height of 100 feet above the sea, but shows signs of having been at some time under water, as it is encrusted with what is apparently a growth of coral. An old native to whom he showed it said that it was a kind of armlet that used formerly to be made upon the island of Kulambangara, near to Gizo.

The above descriptions are from notes supplied by Mr. Woodford with the specimens. J. EDGE-PARTINGTON.

Africa: Rhodesia. **White.**

On the Khami Ruins, Rhodesia. By Franklin White. Abstract of a paper read before the Rhodesia Scientific Association. **82**

The Khami ruins are situated about twelve miles west of Bulowayo, and close to the river of the same name. Their builders took advantage of the knolls of granite which are characteristic of the neighbourhood, and the artificial defences are adapted in all cases to strengthen the natural fortresses which they provide. The walls are built of fairly regular blocks of granite, varying from seven to eleven inches in length, and three to five inches in thickness, set for the most part end-on into the wall; the centre of the wall behind them being filled up more or less loosely with fragments. The walls are laid dry without cement, and when carried to any considerable height, they are stepped back at every six or eight feet. The blocks usually break joint well, but departures from this rule are common. The builders were somewhat indifferent to the straightness of their lines, and allowed their walls to turn aside to avoid boulders, or take advantage of them. Cross walls are built butting against the side walls, not built into them. For greater strength the walls are built thicker in the neighbourhood of doorways, which in the main walls are, apparently, very few in number.

The space within the enclosures is usually filled in to the level of the top of the walls; but it is possible that this filling is due to more recent occupants. This idea is supported by the existence to the north of the main ruin of a wall, which must have been five or six feet high, with a gate or doorway in it.

The ornamentation of the walls is confined to the "herring bone" and chequer pattern, and to the introduction of courses of a darker coloured rock; as at Zimbabwe and similar sites, the ornaments are introduced without system, and begin and end off abruptly. The ornamented walls face any point of the compass, but generally towards the west, the eastern walls being, as a rule, of insignificant size, as they are nearly all at the top of the precipitous river bank.

There are four principal ruins, of which, however, one only has been at all fully examined by Mr. White and his party, besides other fortified knolls further to the northward.

The heaps of *débris* round the ruins show abundant signs of human occupation—pottery (showing some twenty-four different patterns, painted in red and black), bones, brass wire work, gold beads, fragments of crucibles, implements for drawing wire, and even stone and iron implements, occurring in layers of ashes several feet in thickness. In one place the wall of the central platform itself appears to rest on a layer of ashes, with bones and broken pottery of earlier date. Chips of flint, quartzite, and chalcedony are abundant; and stone arrow heads and scrapers, as well as other worked stones, are occasionally found.

Another interesting feature is the presence of fairly numerous circles or walls of burnt clay, fifteen to forty feet in diameter, generally raised on a platform, also of burnt clay, coating a ring or layer of laid stones. In one instance the clay walls are still

standing to a height of five feet. They seem to indicate huts; and traces of posts in the thickness of the wall seem to show how the weight of the roof was supported.

Near one of the ruins are the remains of two elaborate buildings, with circular central chambers surrounded by radial cells, with doorways and semi-circular thresholds of burnt clay. Mr. White is informed that in some districts the natives still make their dwellings in a very similar style.

Mr. White concludes by distinguishing three stages of culture: (1) a primitive stone age, prior to the building of the ruins; (2) the civilisation of the ruin builders, whom he identifies with the representatives of the gold industry; (3) that of the builders of the clay dwellings within the ruins, who are certainly subsequent, and, like the modern Kaffirs, do not appear to have been acquainted with gold working.

Mr. White and his companions are greatly to be congratulated on the result of their exploration of these interesting ruins, which throw much new light on the early history of this part of South Africa; on the ruins of Zimbabwe, formerly described by Mr. Theodore Bent and Mr. Swan; and on the very similar ruins of Dhlo-Dhlo, which Mr. White himself has explored, and has described in full at a recent meeting of the Anthropological Institute [*Man*, 1901, 76]. It is much to be hoped that the intelligent interest in these monuments which is being so wisely fostered by the Scientific Association of Rhodesia may prevail to secure their preservation, and the systematic examination of the valuable objects which they not infrequently contain. J.

Africa: Tripoli. **Myres.**

Collateral Survival of Successive Styles of Art in North Africa. By John L. Myres, M.A., F.S.A. **83**

The photograph appended to this note represents a part of the weekly market which is held outside the little town of Khoms, or Lebda, in Tripoli, the modern representative of the great trading city of Leptis Magna. Behind is the whitewashed wall of the Turkish fort, with part of the Government buildings; in front is a group of local "Arabs" from the villages round, with stacks of pottery for sale.

The pots, which were exposed for sale in April 1896, when this photograph was taken, illustrated in a remarkable way the extent to which successive cultures may overflood an area without extinguishing, and almost without contaminating, the industries and the art of the peasantry. Three fabrics of pottery are shown in the photograph.

1. The long-necked bottles, in front of the draped figures to the right of the view, with a heavy collar-like rim, are of forms which are characteristic of Arab pottery throughout the whole of North Africa, and which have persisted unchanged since early mediæval times, if not from the date of the Arab conquest itself.

2. The large ovoid water-jars in the foreground and to the left, and the smaller wide-mouthed jars, one-handled jugs, and open saucers, which are accumulated immediately behind them, reproduce a varied but characteristic series of the late Græco-Roman types which immediately preceded the Arab conquest. They coexist with the Arab types, but show no trace of contamination of style. I was not able to discover for certain whether they are made by the same potters, or at the same potteries as the Arab types.

3. In the middle of the photograph, a group of middle-sized bowls may be seen standing across a gangway between two groups of the ovoid jars of class 2. These (though the bright light does not show this very clearly) were of a dull, blackish clay, uniformly smoked in the firing, and in strong contrast with the creamy white surface of the Arab and Græco-Roman fabrics. Unlike them also, these vessels were wholly hand-made, and, so far as I could discover, their makers, who were country "Arabs" or Arabized Berbers

from the neighbourhood, did not employ the potter's wheel at all. The forms were very rude and clumsy, but characteristic features were the gourd-like outline of the body, the absence of a standing-base, and the frequent presence of a funnel-like spout set low down in the side. This spout is well shown in the pot immediately to the left of the circular shadow. With these features, and their hand-made fabric, these pots stand wholly apart from the two later groups described above; and, seeing that the knowledge of the potter's wheel was introduced into the neighbourhood of Leptis not later than the seventh century B.C., and probably nearer the ninth, the conclusion is inevitable that these pots represent an uncontaminated survival from a yet earlier period. This conclusion is itself borne out by the comparison of the forms, and the manipulation, with those of the ruder wares of the Bronze Age in Cyprus and Palestine on the one hand, and of the Tunisian dolmens on the other. If anything, in fact, the modern examples

NATIVE-MADE POTS FOR SALE AT LEBDA (KHOMS) IN TRIPOLI.

are more rude and primitive than the real Bronze Age pottery; in particular, there is no trace of the red-polished slip which is so characteristic of the earlier Bronze Age in the Eastern Mediterranean.

Fragments of this same hand-made pottery are common in the maritime desert between Lebda, Tripoli, and the escarpment of the Tarhuna plateau, wherever the drifting sand has exposed the desert-floor. These may be modern, like the pots in the bazar at Khoms; they may be contemporary with the Roman pottery and house foundations, with which they are often associated; or, thirdly, they may be as old as the neolithic scrapers and arrow points which also abound in these lacunæ among the sand drifts. The desert itself is probably not older than the Arab conquest, and under the present misrule is rapidly extending still; but the age of the desert does not really affect the question of the age of the potsherds on its floor: and the very uniformity of

the hand-made fragments wherever they are found makes as much for, as against, the view that, in spite of Phœnician, and Greek, and Roman, and Arab occupation of the country, a neolithic industry has been preserved practically unaltered to the present time.

A noteworthy detail about the Græco-Roman pots of class 2 is that wherever they *do* show variation from the analagous types of Greece or Southern Italy, it is in the direction of the series of older Græco-Phœnician forms which is common to the necropolis of Carthage and the older Iron-Age tombs of Cyprus and the Syrian coast. Now Lebda, as has been noted already, lies almost on the site of Leptis Magna, one of the most important centres of trade and industry on the Tripolitan coast; a town of Phœnician origin, which remained hostile to Greek enterprise as late as the end of the sixth century B.C., but became Hellenized rapidly in the fifth and fourth. We have here, therefore, in the midst of a series characterised by violent breaks, the survival of a group of forms which are the result of exactly the opposite phenomenon—gradual and effective assimilation.

J. L. MYRES.

REVIEWS.

Left-handedness. **Lueddeckens.**

Rechts- und Linkshändigkeit. Von Dr. Fritz Lueddeckens. Leipzig, Wilhelm Engelmann, 1900. Pp. vi, 82, and Appendix of Questions. 11 woodcuts. Price 2*s*. **84**

After mentioning in his preface that by right and left handedness we imply that one half of the body has a stronger development than the other, and that this fact has received too little attention in literature, and saying that the neglect of such an important fact for doctors or teachers and the whole of mankind is only to be explained by the circumstance that there is so much specialism now-a-days in all branches of science, the author wishes the reader to note that he is far from libraries and laboratories and is engaged in a very varied practice.

The pamphlet is divided into various sections—an anatomical and physiological introduction, then the consideration of a higher blood pressure in the left side of the head, eye, and brain; right-handedness, sleep, &c. Then a section dealing with those cases in which there is an equal blood pressure on both sides of the head (double personality); and, finally, a section dealing with those cases in where is a higher blood pressure in the right side of the head, eye, brain, &c., development, mental powers, anomalies of speech, left-handedness, and sleep.

There is an appendix of questions intended to still further elucidate left-handed, and to add to statistics. It is of considerable interest, and medical men and anthropologists should try to use these questions, and thus aid the investigation of a most interesting subject.

Since Sir Thomas Browne wrote "Of the Right and Left Hand" in "Vulgar Errors," many scientists and others have dealt with the subject, perhaps the chief authorities being Sir B. Wilson, Sir Charles Bell, Professors Gratiolet, Buchanan, and Struthers, and Drs. Barclay and Brown-Sequard. They advance different theories, but probably Dr. Lueddeckens is correct in attributing the right and left handed to the higher blood pressure in the opposite cerebral hemisphere, although we do not think he gives sufficient weight to habit, for in our experience quite young children can be readily trained to use both hands with equal facility. And this, indeed, is the important point, and one to which the author gives prominence, that the weaker hand should be developed as much as possible, for there can be no doubt that, not only is it very useful to be ambidextrous, but that the constant use of both hands from earliest infancy increases brain power. Dr. Lueddeckens divides the human race into three groups: first, the majority, in which we find a higher blood pressure in the left side of the head,

brain, eye, &c., and right-handed; secondly, rare cases where, at least theoretically, we have an equal blood pressure on both sides of the head, &c., but we do not think that this condition in any way gives rise to dual personality, nor in these cases do we think that there is so much alternation in the blood pressure in the right and left sides of the brain as the author apparently does; and thirdly, numerous persons in whom the blood pressure is higher on the right side of the head, &c., and who are left-handed. No statistics are available to show what proportion these persons bear to the majority.

Probably the most important part of this brochure is that which deals with the eye and the differences in refraction, cuteness of sight, and size of the pupil met with in persons who are either right or left handed. This subject should certainly be further investigated, and it would be well if any of our readers who know left-handed persons would examine them according to Dr. Lueddeckens' scheme and communicate with him.

R. W. F.

Schleswig-Holstein: Bronze Age. **Splieth.**

Inventar der Bronze-alter Funde aus Schleswig-Holstein. By Dr. W. Splieth. Leipzig: Lipsius & Fischer, 1900. 8vo. (9½ ins. by 6½ ins.), 89 pp., with illustrations in the text, and thirteen lithographed plates. Price, 5 marks (5*s*.). **85**

This is an admirable little book. A brief introduction is followed by a classification of all the known discoveries; first into general periods, which correspond with those established for Scandinavia by Montelius, and for Denmark by Sophus Müller; second, within each period, according to the types of objects which occur. Then follows, for each period separately, a very full and detailed inventory of the individual finds, giving the place of discovery, the museum in which the finds are preserved, the character of the finds, and the number of specimens found of each type of object, the form of the interment, where that is known, and a reference to the periodical in which the discovery is described in detail. The characteristic types of implements, vessels, or ornaments are figured at the end on thirteen lithographic plates.

The author is greatly to be congratulated on the completion of a laborious and most valuable piece of work, which will be indispensable to students of North German antiquities.

J. L. M.

Religion: Greece. **de Visser.**

De Græcorum Diis non referentibus speciem humanam. M. W. de Visser, 8vo., pp. 70. Leyden. **86**

This treatise, both in length and in value, surpasses the average standard of the "Doctor-dissertation" of the continental universities. Its main object is to collect the evidence concerning the worship of stocks, stones, and trees, plants and animals in Ancient Greece, and its main theory is that the two latter superstitions may be traced back to totemism. The citations, partly from literature, partly from monumental sources, form the bulk of the work, and also its most valuable part. Having spent some time in gleaning in the same field, I am glad to express my obligation to Dr. de Visser's work, which has supplied me with some passages which I had overlooked. His collection has been made with great care, and will prove of great assistance to anyone who is working on the same ground. It is therefore all the more curious that he should have missed the references to the Ὀφιογενεῖς, the Snake-clan in Cyprus and at Parion, from which the hypothesis of Greek totemism derives a stronger support than from any other evidence that has ever been brought forward. (Pliny N. H., 28, 30; Strab., 588; Varro apud Priscian. X., 32). Yet Frazer has specially noted the Ὀφιογενεῖς in his *Totemism*, and Dr. de Visser draws most of his totemistic ideas from this treatise. Tree-worship is rightly illustrated by the ritualistic practice of hanging images or masks on certain trees; but he might have enriched his store of illustration

by reference to the interesting story preserved by Plutarch concerning Charila at Delphi (Quæst. Græc., 12).

While noticing omissions, one may mention that the sacrifice to Dionysos in Tenedos of a bull calf dressed in buskins and a saffron robe, the occasional sacrifice to Athena on the Acropolis at Athens of a goat, the animal that was usually tabooed in her cult, the record concerning the Brauronian cult that in offering the goat the worshipper called it his daughter, are facts of importance for the writer's hypothesis, but have been ignored.

I should be inclined to regard as erroneous his explanation of the name Κύπριος as derived from Κύων (p. 163); of Αἰγεύς as the Goat-Man (the name is probably an epithet of Poseidon from the Eubœan city Ægæ); and one may protest against the indifference to etymological laws that confuses forms so distinct as Λύκαιος and Λύκειος (p. 160). It is pressing his hypothesis too far to quote the cult-titles of Ἥρα Ἵππία and Ἀθηνᾶ Ἵππία in support of it (p. 262), for these titles are not early, and are simply affixed to the higher deities as drivers of chariots, and are not drawn from the same field of primitive belief as that to which the cults of the Horse-Poseidon and the horse-headed Demeter belong.

On page 225 he seems to suggest that every animal offered to a divinity was once his totem-animal; but surely this is going far beyond the bounds of legitimate hypothesis. The same animals are offered to most Greek divinities: and it is only when the sacrifice is accompanied with very peculiar ritual—when, for instance, the animal is usually not offered, but reverentially spared, and only offered with expressions of sorrow and contrition, that the totemistic hypothesis should be allowed a hearing.

As regards the general character of his commentary and the main points of his thesis, one may commend the spirit of the whole work, and regard it as an earnest of future scientific production. It is matter for congratulation that the younger generation of students in Holland appear to have shaken off the fetters of the theories of Symbolism and Nature Personification, under which many of the German writers on classical religion and mythology are still stumbling. Also I am entirely in accord with some of Dr. de Visser's definite conclusions; for instance, with his view that the various myths and legends in Greece concerning stones point to an original stone-worship; that some ἄγαλμα, such as the Herme, formed the connecting link between the anicomic age and the period of idolatry (I had put forward the same theory, when it was more heretical to maintain it, many years ago in a paper in the *Archæological Review*). I agree also with his objections to Dr. Jevon's theory that the cult-pillars and ἀργοὶ λίθοι were originally altars. Nevertheless, some of the writer's argumentation appears to me thin and inconclusive, and it would be better if he were more precise in the use of certain catchwords of Comparative Religion, such as "Fetichism": the Portuguese seem to have known what they meant by the word, but some later writers do not.

There are certain serious gaps in his study, which he will no doubt be able to fill up. The very *à priori* argument on p. 255, where he maintains that idolatry must have existed in the Mycenæan age, will be probably modified when he has been able to study the monumental evidence of that age more deeply, and especially Mr. Arthur Evans' recent discoveries (e.g., *Journal of Hellenic Studies*, xxi., 99 ff.).

But it is chiefly in his theory of Totemism that his views require to be reconsidered in the light of more recent evidence. It is from Dr. Frazer's *Totemism* that most of them are derived: hence such terms as "sex totems," "individual totems," the propriety of which has been for some time matter of doubt, are allowed to appear in his account. More serious is the error which Dr. de Visser commits of supposing that the totemistic tribes of Australia and North America all count descent through the female (p. 7) and that, generally speaking, Totemism and Matriarchy are co-extensive and mutually imply each other (p. 230–231). Sufficient evidence against this is supplied by Mr. Frazer

himself, and still more by Professor Baldwin Spencer in his book on the Australian tribes. But believing that Matriarchy was indicative of Totemism, Dr. de Visser should have more carefully weighed the question about the prehistoric prevalence of Matriarchy in Greece. The indications are faint and doubtful, and the foolish story preserved or invented by Varro, which is the only citation given, is almost valueless.

The evidence laboriously collected by Dr. de Visser concerning Totemism in Greece is cumulative, but is not convincing. The worship of animals is no proof of it, for this can arise, as the writer is himself aware, from other causes; the wearing of sacred skins is no proof of it, nor the appellation of an animal by a term of human kindred, as the Athenian called the sacrificed goat his daughter. This may arise from a deliberate ritualistic fiction, or from affection, as when a Sioux tribe speak of the Buffalo as "their little grandfather," though he is not their totem.* Nor need we be too prompt with the totemistic explanation, when all that we know is that certain families in Greece and the Mediterranean called themselves by the names of animals or plants. We may regard Totemism as proved of early Greece, only when we have discovered that certain clans called themselves by the names of plants or animals, whom they regarded as, in some way, akin to themselves, and, therefore, treated reverentially; and if this tribal usage were connected with exogamy, we should regard them, in respect of this social institution, as on a level with certain Australian and American tribes. But we never have found anything quite approaching to this in Greece proper, nor are likely to find. The record of the Ophiogeneis in Parion and Cyprus satisfies the criterion best. In Italy we find no valid support for the totemistic hypothesis, save Servius' story about the Hirpi. The extreme rarity of strong attestation of Totemism in the Mediterranean area may excuse my quotation here of a passage in Diodorus (20, 58), who states that, in a district of Libya, monkeys were worshipped by the natives as divinities, were offered food and shelter, that their slaughter was regarded as a heinous crime, and that the Libyans called their children after the animals' names.

In conclusion, it may be said that Dr. de Visser's book somewhat overstates the Totemistic case, and that he is dominated by the enthusiasm of a theory which, in England, has sown some wild oats, and is now being chastened by a more cautious spirit of criticism. Anthropologists are coming to see that Totemism is rather a secular and a social fact than a religious system, and that no such important *rôle* can be assigned to it in the evolution of higher religion as was once supposed. Whether any Aryan people ever possessed it as a tribal institution is a question that still remains open to anthropological inquiry. The answer from Vedic-Iranian record is mainly negative, from Hellenic very dubious, and no one has succeeded in following any track of Totemism among Teutonic and Scandinavian peoples.

Yet in regard to Greece, where there is much that is non Aryan, it is well to weigh the question again and again, and Dr. de Visser has done useful work in presenting the case with some approach to completeness.

L. R. FARNELL.

Colour Vision. **Bosse: Holden: Rivers.**

Primitive Colour Vision. By W. H. R. Rivers. *Popular Science Monthly*, Vol. LIX., pp. 44–58, 1901. **87**

The Order of Development of Colour Perception and of Colour Preference in the Child. By W. A. Holden and K. K. Bosse. *Archives of Ophthalmology*, Vol. XXIX., pp. 261–277, 1900.

The Colour Vision of the Eskimo. By W. H. R. Rivers. *Proc. Cambridge Philos. Soc.*, Vol. XI., pp. 143–149, 1901.

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* Dorsey in Annual Report of the Bureau of Ethnology, Smithsonian Institute, 1889–1890, p. 381.

The first of these papers deals chiefly with the controversy as to the possibility of an evolution of the colour-sense of man within historical times. In the work of the Cambridge Anthropological Expedition to Torres Straits it was found that the natives of several Australian tribes of the Fly River district of New Guinea, and of the eastern and western tribes of Torres Straits, showed different stages in the development of the nomenclature for colour which corresponded closely with those arrived at by Geiger from a study of ancient literature. The Australians of the Gulf of Carpentaria only seemed to have definite terms for red, white, and black; the Papuans of the Fly River had, in addition, a definite term for yellow and an indefinite term for green, while blue and black were still confused. The members of the eastern tribe of Torres Straits had no native term for blue, but had adopted the English word, while the members of the western tribe had two words, used for green and blue, but these were very frequently confused with one another; the two words had not yet become terms by means of which the two colours could be definitely distinguished from one another.

Gladstone and Geiger believed that the defective language for colour found in ancient literature indicated a corresponding deficiency in colour sense, but their views have received little support, and it has been generally held that there is no relation between language and sensibility, and that people whose language for colour is entirely defective may have a well-developed colour-sense.

In general, there is little doubt that the latter view is the correct one, and that Gladstone and Geiger went too far in their conclusions, but, at the same time, there is something to be said in favour of their main position, that there has been a development of the colour-sense in man.

In Murray Island it was found, on quantitative investigation, that the natives of this island showed a distinct degree of insensitiveness to blue, *i.e.*, to that colour for which they had no native name. This deficiency was only partial, and may possibly be explained by the influence of the pigmentation of their eyes, but, nevertheless, it is significant that the colour to which they should have been found to be insensitive should be that colour for which they have no name, and which they tend to confuse in nomenclature with black.

There is little doubt that any physiological insensitiveness which may exist in Papuan and other races cannot wholly explain the indefiniteness in the nomenclature for blue which is so often found to exist, and in the paper cited various other factors are considered which may have contributed to produce the predominance of red and insignificance of blue in primitive colour nomenclature.

In relation to the general problem of the evolution of the colour-sense in man, it is pointed out that, in addition to the evidence of language, other departments of knowledge must be called upon for help.

The archæological evidence is rapidly accumulating, and requires more careful consideration from this point of view than it has hitherto received. The monuments, pottery, &c., of some races, as the ancient Egyptians, seem to show a high degree of appreciation of green and blue, while beads of both colours have been found even in the graves of the prehistoric Egyptian race. In the sculpture of the Greeks, however, there seem to be instances of eccentric use of blue, which, taken together with the evidence of language, strongly suggest that the sensibility for blue may have been imperfectly developed.

The existence of a well-developed colour-sense in many animals, especially in insects and birds, has been by many regarded as a conclusive argument against the existence of any imperfection of the colour-sense in primitive man. In the animals most nearly allied to man, however, the evidence for the existence of a colour-sense is very inconclusive, and there is, on biological grounds, no inherent improbability in the view that the colour-sense has developed *de novo* in man.

There seems to be little doubt that the power of appreciating colour is of comparatively late development in the individual human being, and if the history of the individual is any guide to the history of the race, the colour sensibility of the child seems to support Geiger's view. Nearly all workers on this subject agree that the child begins to appreciate colours comparatively late (18 months to two years), and then distinguishes red and yellow earlier than green and blue. One of the chief difficulties in the experimental investigation of the colour-sense, both in the animal and in the child, is to ascertain that the subject is reacting to a difference of colour and not merely to a difference of luminosity. There is little doubt that both animals and infants tend to react to bright colours, and most investigators have not taken adequate precautions to overcome this difficulty. In the second of the papers cited at the head of this notice, Holden and Bosse have paid especial attention to this point, and have noted the reactions of a number of children when patches of colours are placed before them on backgrounds of the same luminosity as the colours. They find that reaction to colours occurs earlier than is usually supposed, viz., at six to eight months, and that up to ten months infants react more readily to red, orange, and yellow, than to green, blue, and violet. They also tested a large number of children of different ages to find which colour was preferred, and found that below the age of two the preference for red was universal, while above this age blue is often chosen, and above the age of four years the preference for blue becomes almost as general as is the preference for red at an earlier age.

The subject of the evolution of the colour-sense is not one upon which any definite conclusions are, at present, possible. The facts of colour-blindness and the nature of the vision of the peripheral retina of the normal eye have led many to suppose that, in the development of the colour-sense, the sensibility for yellow and blue has developed earlier than that for red and green. The physiological evidence seems to point to a late development of red, which is difficult to reconcile with the predominance of red in ancient literature, in the languages of existing savage and barbarous races, and in the colour-vision of the child. We are, at present, almost wholly ignorant as to the causes and essential nature of colour-blindness, and in this condition of ignorance it seems as if the philological evidence should not be wholly disregarded by those who are endeavouring to trace out the path along which the colour-sense of civilised man has reached its present stage of development.

The third of the papers cited at the head of this notice is chiefly devoted to an account of the colour vocabulary of a party of the Labrador Eskimo who were recently in London. These people had a perfectly definite term for blue, and showed, in general, a high degree of development of colour language, nearly all shades and tints of colour being denoted by modifications of six words for white, black, red, yellow, green, and blue. It seems remarkable that people living in Labrador should have a more fully developed language for colour than those living in tropical lands, and it is suggested that possibly when colour is only a transient occurrence in the year's experiences, it may receive more attention and therefore receive more definite nomenclature than in those parts of the world where luxuriance of colour is so familiar that it awakens little interest.

W. H. R. R.

Aryan Race. **Penka.**

Die Ethnologisch-ethnographische Bedeutung der megalithischen Grabbauten. By Karl Penka. 1900. Mittheilungen der Anthropologischen Gesellschaft in Wien. xxx, pp. 25–43. **88**

In this short paper Dr. Penka estimates the result of recent study of northern antiquities and social institutions in their bearing on his own view that the tall, blond, long-headed race of North-western Europe is to be regarded as the originator of Aryan

language and culture. At the same time he replies to a number of criticisms of his view which have appeared since the publication of his paper on the "Home of the Germans." (*Die Heimat der Germanen.* Mitth. Anthr. Ges. Wien. xxiii, 64 pp.)

The starting point of his argument is the interpretation which should be given to the megalithic tomb-structures of Northern and Western Europe, with their counterparts in North Africa and Syria, in the Crimea and the Caucasus, and in India. Recent investigators agree that the similarities of type, and even of detail, among these monuments, preclude the idea of coincidence, and argue for their builders a common culture, if not a common race. Both Montelius and Sophus Müller interpret the series from East to West, and from West to North, and ascribe this type of tomb-structure to "Oriental influences." Penka, on the other hand, while accepting the conclusion that the dolmens represent a common culture, disputes the hypothesis of Oriental influence, and reads the series the other way, pointing out that while in the North these monuments go back into the Stone Age, in France and the South they belong to the Bronze Age; and that if they embody beliefs which came from the South and East, then ideas must have travelled faster than the knowledge of metal tools, whereas in the transmission of culture the reverse order is the rule. Montelius's view, moreover, that the "Aryans" entered Europe by way of Asia Minor, contradicts all that is known of the early movements of Aryan-speaking peoples in the Hellespontine area.

A survey of the history of the problem shows:—(1) that the "Keltic" theory of the origin of the dolmens and the subsequent "pre-Aryan" or "Finnish" theory rested on insufficient knowledge of their distribution; (2) that the discovery of dolmens in North Africa and Syria (which has given rise to the dominant "Berber" theory), has proceeded *pari passu* with the discovery both of actual survival of a tall blond dolichocephalic race in the same areas, and of evidence in Egyptian portraiture of its wider extension in the second millenium B.C. Penka, therefore, adheres to his old view that the culture represented by the dolmens originates with the dolicho cephalic blonds in Southern Scandinavia and the Danish peninsula (where alone a "mesolithic" transition can be followed from the palæolithic to the neolithic stage); and that the apparent intrusion, in Pomerania and Bohemia, of later types of implements from the north-westward is the counterpart of the spread of dolmen building in Western Europe.

The stress laid by Montelius and Sophus Müller on the view that the megalithic tomb-structures perpetuate the characteristics of the houses and mode of life of the living, leads Penka further to the conclusion that the houses of the dolmen-builders were of the same simple one-room type, with porch or *prodomos*, which is characteristic of the houses of the earliest Aryan speaking intruders in the south;—the Alban hut-urn, the *templum in antis*, and the Homeric *megaron*. This one-roomed house leads, among pastoral and agricultural peoples, to the "homestead" type of settlement (*Einzelsiedelung*), consisting of a number of single store-houses grouped round a courtyard; where the single living-chamber was distinguished from the barn, the byre, and the stable, only by its hearth fire, and by the consequent smoke-stains which gave it the names of *atrium* and *melathron*. We are thus led to the courtyard type of homestead, which forms so great a contrast to the "Saxon" type of house, and which with its many departments under a single roof, Penka regards as later, and as a result of life in villages.

Again, the fact that, unlike the clustered tumuli of the Bronze Age, the megalithic tombs lie singly, leads Penka to the inference that their builders lived, not in villages, but in scattered homesteads of the type above described. Now this homestead-type of settlement, with its simple land-system of self-contained and continuous farms, extends from Ireland and Wales to Belgium, and all over Southern and Western France, as far as the Pyrenees and the Maritime Alps; surviving also in Westphalia and Friesland, and reappearing among the early Slavs. This state of society Penka compares with the

fact that Aryan speech has no word for "village," and that all the words, which in this or that Aryan language mean "village," can be traced in use elsewhere in the earlier sense of "homestead."

Meitzen's theory that the "homestead" type is specifically Keltic, and Henning's criticism of it, both contain valuable suggestions, and can be reconciled by admitting Penka's own hypothesis that the spread of his blond Aryan dolmen-builders was effected in two distinct stages, each with its appropriate type of settlement. So long as no serious resistance was met, expansion was very gradual, and the homestead type was adequate to the needs of the settlers (as it still is in America, Africa, and Australia); it is only when later comers are attempting to establish themselves in an area which already supports a homestead population (*ædificiis occupatis*, like the Usipetes and Tencteri, Cæsar, B.G. iv. 1) that the need arises for the closer organisation of the village communities, which we find among the Kelts in Spain and Italy, the Hellenic invaders of Greece, and the Germanic peoples of the north. The Slavonic "Rundling," which Henning has already shown not to be truly Slavonic, Penka attributes to "re-Germanisation" of the areas in which it is found.

The presence of "unfree" members in all early Germanic communities shows that considerable numbers of this non-Germanic population survived among their conquerors and the children of "free" and "unfree" alike were brought up together without distinction of culture: *dominum et servum nullis educationis deliciis dignoscas* (Tac. *Germ.* 20). Under these circumstances it was inevitable, even without racial mixture, that the children of the blondes should pick up a debased form of their mother tongue. Inevitably also, however, in spite of all discouragement, cross-breeding did take place even among the purest blond races. In Central Sweden, for example, there is considerable admixture of dark blood, and S.W. Norway shows a blond but strongly brachycephalic strain. There is, therefore, every reason to expect that corruption of "Aryan" speech in the immediate neighbourhood of the "Aryan Home" which is actually found to exist among the Germanic languages.

It is not to be expected that Penka's vigorous reassertion of his original hypothesis will pass unchallenged among either philologists or archæologists, and his criticism of the current interpretation of the dolmen-series in particular is certain to provoke a reply: for it certainly seems to touch a weak point in the argument as stated hitherto by its leading exponents, and it will be of interest to see what modifications it will be found to require, or what vital point, if any, has been omitted from Penka's calculation.

J. L. M.

PROCEEDINGS OF SOCIETIES.

Proceedings. **Soc. d'Anthr. de Paris.**

Sommaire des Procès-verbaux de la Séance du 6 juin 1901.

89

Le Président faite connaître qu'il a assisté, le 28 mai dernier, à la séance de l'Institut anthropologique de la Grande-Bretagne et de l'Irlande, à Londres. Il a été accueilli avec la plus grande courtoisie et il est particulièrement heureux de s'acquitter de la tâche agréable dont il a été chargé, de transmettre à ses collègues de la Société d'Anthropologie de Paris l'expression des sentiments de cordiale estime des membres de l'Institut anthropologique de Londres.

M. Meyer présente des photographies de femmes de la vallée de Munster et d'Alsaciennes.

M. Giraux présente des photographies de monuments mégalithiques du département de l'Eure,

M. Zaborowski offre au nom de Mme. Spencer Warwick un moulin à prières du Thibet et un vieux Coran, en arabe.

M. Delvincourt, palethnologue est élu membre titulaire et M. Moriz Hœrnes membre associé étranger.

M. Thieullen—Os travaillé à l'époque de Chelles.

M. le Dr. Anthony fait une communication sur les modifications des muscles consécutives à des déformations osseuses. Discussion: MM. Manouvrier, Sanson, Laborde, Regnault.

M. Yves Guyot fait une communication sur les races indigènes de l'Afrique du Sud d'après l'enquête officielle faite par "The South African Committee" présidé par M. John Macdonell. Discussion: M. Letourneau.

Proceedings. Anthropological Institute.

Ordinary Meeting, June 11, 1901. Dr. A. C. Haddon, F.R.S., President, in the chair. **90**

The election was announced of Rev. Canon Hewitt and Mr. W. D. Webster as Fellows of the Institute.

Mr. R. Morton Middleton exhibited, on behalf of the South American Missionary Society, a large series of implements and other objects, including swan-gullet necklaces, whalebone snares, featherwork, &c., from the Yahgans of Tierra del Fuego, and introduced Mrs. Burleigh, who spent some 15 years among the Yahgans, and gave a number of additional data in regard to them. The exhibit was discussed by Dr. Garson Mr. Balfour, and the President.

Mr. G. Coffey read a paper on Irish Copper Celts, which was discussed by Dr. Gladstone, Mr. Lewis, Mr. Myres, Mr. Balfour, and the President. The thanks of the Institute were returned to the authors of communications.

The meeting then adjourned until June 19 for a joint meeting with the Folklore Society.

Extraordinary Joint Meeting with the Folklore Society, June 19, 1901. Prof. A. C. Haddon, F.R.S., in the chair.

Prof. Haddon vacated the chair in favour of Mr. E. W. Brabrook, President of the Folklore Society. Mr. Brabrook alluded to the loss sustained by the Society through the death of Miss Florence Grove, a member of the Council.

Mr. E. S. Hartland, F.S.A., exhibited the collection of Musquakie bead-work and other objects, presented by her to the Folklore Society, and to be deposited in the Museum of Ethnology at Cambridge. The exhibit was discussed by Messrs. H. Balfour, Haddon, R. C. Temple, Rev. J. Sibree, and the President.

Mr. R. Shelford exhibited two charms against stomach-ache from Borneo.

Mr. H. Balfour read a paper by Mr. W. G. Aston, C.M.G., on "Japanese Gohei and Ainu Yuao."

Mr. N. W. Thomas read a paper by Mr. E. Tregear on the "Spirit of Vegetation."

The thanks of the meeting were returned to Miss Owen, and to the authors of the papers, which will be printed in full in the *Journal* of the Institute, Vol. XXXI.

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TEMPLE OF HIBIS, OASIS OF EL KHARGEH.

1. INTERIOR. 2. OUTER WALL.

ORIGINAL ARTICLES.

Egypt: El Khargeh. With Plate H. Myers.

Four Photographs from the Oasis of El Khargeh, with a Brief Description of the District. By Charles S. Myers. **91**

The four photographs, forming the subject of this note, were taken by me in April of this year, during a visit to the Egyptian Oasis of El Khargeh. Shortly after my return, the National Printing Department of Cairo published an elaborate work on the topography and geology of this Oasis, by Dr. John Ball, of the Government Survey. No future writer on the subject, it appears to me, can avoid incurring a debt to him, and most of my remarks will be found already incorporated in his book in some form or other. So few photographs, however, have been taken in this Oasis, that it seems desirable to place my own on record. I trust that the following description will not prove uninteresting :—

The Oasis of El Khargeh is situated about 200 kilometres from the west bank of the Nile, extending roughly between the latitude of Girgeh and Edfu, that is, from 26° 2′ to 24° 5′ N. From the Nile valley roads lead to it from Assiut, Girgeh, Esneh, and Sohag, probably also from Tahta, Farshut, and other villages. I myself started from the village of Mehasneh, and followed the Girgeh road. My companions were Messrs. Maee and Anthony Wilkin, whose sad death shortly after robbed the world of so promising a traveller. The roads to the Oasis, or *Wah*, are gained by a steep ascent to the plateau overlooking the valley of the Nile. Thence they stretch across a wide plain, generally uninteresting, save for the worked flints and areas of broken pottery scattered upon it. A desert "road" is nothing more than a series of parallel tortuous tracks, trodden and worn during ages past by the feet of camels. Here and there a camel's skeleton attests the ill luck of some belated traveller. From Girgeh to the chief village of El Khargeh Oasis, called by its name, is a distance of some 193 kilometres, or a ride of between fifty and sixty hours. The extent of the entire Oasis is over 3,000 square kilometres, of which only an infinitesimal portion, of course, is under cultivation. The Oasis depends for its fertility on the water obtained from numerous springs and wells. In former times El Khargeh formed the last of a series of resting places in the slave trade-route from Darfur to Assiut. Increasing poverty has resulted from the diversion of all trade from the desert to the valley of the Nile. The wells are now allowed to be covered with sand. Every year less land appears to be under cultivation. An oasis does not, as is popularly supposed, consist of a mere collection of date palms, standing near a stagnant pool, and surrounded by a small village: it is a wide area, excavated to a depth averaging, perhaps, 300 metres out of the surrounding plateau. Thus the Oasis appears at first sight far more desert-like than this plateau of the Libyan desert. From the north-east edge of the Oasis to the village of El Khargeh, in whose neighbourhood these photographs were taken, the distance is rather less than 35 dreary kilometres. Along this floor of the Oasis the sand is blown from north to south as the wind sweeps it down from the surrounding plateau. The ground is strewn with sand-dunes which are, as Dr. Ball notes, slowly but constantly moving owing to the incessant action of the winds, especially in early summer. As to the original formation of the Oasis, Dr. Ball concludes that the excavation, though probably begun by the action of water, was continued, and indeed is still being continued by this combined agency of wind and sand. Thus the sandy character and the spread of the Oasis are ever increasing.

In the reign of Thotmes III. (about 1500 B.C.) the western oases were divided into the Northern and Southern oases, the latter of which probably comprised those of El Khargeh and Dakhleh. These two, or perhaps only the former, became afterwards known as the Oasis magna. From an early time, certainly before 1000 B.C.,

El Khargeh was used as a place of banishment. To it, in the year 434 of the Christian era, Nestorius was exiled because of his religious convictions. There is very little doubt that the remarkable necropolis, a tomb of which is here shown (Fig. 1), and numerous monasteries, especially those towards the north end of the Oasis, are the remains which the small bands of his followers have left behind. At the present day the Oasis is devoid of Christian population. No doubt, after the Mahommedan conquest of the

FIG. 1.

seventh century, it became impossible for the Copts to protect themselves from the attacks of the marauding Bedawin without the support which the Government had formerly given them.

This Christian necropolis, called "Geban" by our guide, lies on a commanding hill, about 4 kilometres north of the village of Khargeh, and consist of some two hundred ruins, which are so built that they resemble the houses of some long deserted town rather than the tombs of a disused cemetery. The buildings vary greatly in size; they are all rectangular and of unburnt brick. The larger are, perhaps, 12 metres high, and are usually ornamented with pilastered columns; the smaller are covered with a bee-hive-shaped roof, thus resembling the ordinary sheikh's tomb of the present day in Egypt. These buildings are coated with plaster on the inside, and their walls are often covered with scribbling in Greek, Coptic, or Arabic characters. Most of the tombs consist of a square chamber, in the centre of the floor of which is a pit. The pit, my native guide told me, leads down to diverging passages, in one of which the corpse was buried. Hoskins, writing in 1837, found mummy-cloths of various qualities scattered about these tombs. Not only in their interment at the distant end of a vertical shaft and in mummifying their dead did the early Christians of the Oasis thus continue the older Egyptian practices; but they appear also to have persisted in using the upper chamber as a receptacle of the offerings to the soul of the deceased, for on the walls of several tombs that I visited I noticed small niches which were no doubt used for this purpose. Moreover, in several of the tombs and in the largest building of all, which must certainly have been a chapel, the *anch* ☥, the ancient and familiar symbol of life, was painted. It appears to have preceded the use of the cross in the Oasis. I regret that I did not photograph the interesting chapel I have just mentioned. Three arches, two pointed and the third rounded, separated on each side a narrow aisle from the centre of the building. A partition wall across the building separated the body of the chapel from a small transverse alley in the rear, to which a narrow archway in the centre of the wall gave access. Opposite to the archway the wall of this cross-passage bore a niche and a fairly preserved but crude painting entitled ABPAAM and ICAK. A far more perfect and a really well executed painting one of us (Mr. Mace) discovered in the dome of a smaller brick building. Here on the white plaster were depicted

certain early Christian saints, bearing these names in Greek characters; Abraham, Isaac, Sarah, Adam, Eve, Thekla, Paul, Mary, Noah, (?)Jacob, Euche, Dikaiosune, Daniel, and Irene. Irene holds the *ansh*, Dikaiosune a pair of scales. Abraham has two knives in his hand, while a ram appears out of the bush. Noah stands with seven companions in a rudely made ark. Remains of pottery suggest that the town to which this necropolis belonged lay at the foot of the hill. It is scarcely necessary to point out how promising a harvest the first excavator of this district is likely to reap.

Slightly nearer the village of Khargeh stands the ruined temple of *Hibis*, built of sandstone, which is plentiful in the Oasis. The greater part was erected by the Persian kings, Darius I. and Darius II., between 521 and 424 B.C. It is one of the most important monuments of this 27th or Persian dynasty which remain in Egypt. Cambyses himself is believed to have visited the Oasis with an army, which perished in the desert immediately afterwards. This temple bears also the names of the king Amyrtæus, of the 28th dynasty, and of Nectanebo, 378 B.C., of the 30th dynasty, the last native king of Egypt. The one photograph (Plate H., Fig. 1) shows beneath the cornice very clearly the cartouche of Darius; the other (Plate H., Fig. 2) shows the Persian King making offerings before Egyptian gods on a wall which has obviously been restored, probably by one of the late Roman emperors who took some interest in antiquities. On the first pylon of the temple which stands in what is now the garden of a peasant is a lengthy inscription of a Roman general, dating from the time of the Emperor Galba, A.D. 68.

FIG. 2.

The village of *Khargeh* is the largest in the Oasis, containing about 4,500 inhabitants, and the quarters of the Egyptian officials. The Oasis forms part of the mudiriyah of Assiut, between which and the principal village a fortnightly post has been established. Dr. Ball notes that the number of palm trees (44,042) taxed in this village exceeds two-thirds of this in the entire Oasis. Besides this large area of palm groves, there are numerous outlying plots of cultivated land. But the inhabitants are poor, and appear ill-fed and of poor physique. Khargeh contains no bazaars. The greater part of the streets are covered in with flat roofs of palm branches, so as to form long dark tunnels about a

metre wide and 1⅓ to 2½ metres high. The side walls are made of mud, into which are built the doorways of the peasants' houses, with rooms occasionally extending over the street. Through such dark, tortuous, narrow alleys the stranger gropes his way, now emerging into daylight (as shown in Fig. 2), but soon plunging again into the general gloom of a rabbit warren. The streets branch in a bewilderingly complex fashion, so that occasionally the wandering visitor discovers that he has entered a *cul de sac*, or perhaps finds himself unconsciously straying within a peasant's hut. Formerly the streets of the bazaars in Cairo were somewhat similarly covered in. And to this day the bazaars in Assiut are so protected. Mr. Somers Clarke informed me that he had seen roofed streets in certain disused villages of the Nile-valley; they appear to be common also in those of the Berbers. As a village of Egypt, Khargeh is noticeable for the scarcity of its dogs and for the politeness and lack of curiosity displayed by its folk towards strangers. The general stature of the villagers is small, probably less than 170 centimetres. The hair of the head is shaven, somewhat curly, black and fine. The skin varies from a yellowish to reddish brown, according to the extent to which it has been sunburnt. The nose is short, straight, and prominent, wide, but not very flat. The eyes are curiously small and brown, the cheek bones and parietal eminences are prominent. The forehead is narrow and sloping, the chin feeble, the lips thin. There was an absence of strong Soudanese admixture. I took measurements upon some sixteen people. These I shall incorporate later in a general anthropometric survey which I hope to make during the ensuing winter in the Nile valley.

New Zealand: Forgeries. **Smith: Edge-Partington.**

Forgeries of New Zealand Stone Implements. Communicated by J. Edge-Partington. **92**

Mr. W. W. Smith, in an article in the Polynesian Society's Journal, Vol. VII., p. 244, warns ethnologists of the number of spurious stone implements which are now being sold by dealers and others in New Zealand as genuine relics of Maoridom. The ones he had examined were either of a somewhat dark-coloured limestone, argellite, or greenstone; sawn into size and shape, and afterwards ground smooth on the grindstone. The polishing had evidently been done with very fine emery paper. Apart from this their faces and sides were too flat and too level, and were all too broad at the part where they begin to bevel to the cutting edge, which is too flat, instead of being neatly bevelled.

The writer draws attention to the remark in Evans' *Ancient Stone Implements of Great Britain* upon European forgeries on page 658, "When the demand for an article "has exceeded the supply spurious imitations of these have been fabricated, and in "some cases successfully passed off upon avid but unwary collectors."

The difficulty of collectors is, I think, also greatly enhanced by the fact that the Maoris themselves purchase these forgeries for sale to tourists. J. E.-P.

Pacific: Forgeries. **Ling Roth.**

Note on the Occurrence of Forgeries in the Pacific. By H. Ling Roth. *cf.* MAN, 1901—56. **93**

The manufacture of forgeries, noted lately in MAN by Mr. Edge Partington, is not by any means a new one. Bérard, who visited Apia in April 1850, after buying some weapons there, writes:—

"We perceived too late that we had fallen amongst people who were smarter at business than we were, for we had paid in fair and square money for clubs and lances

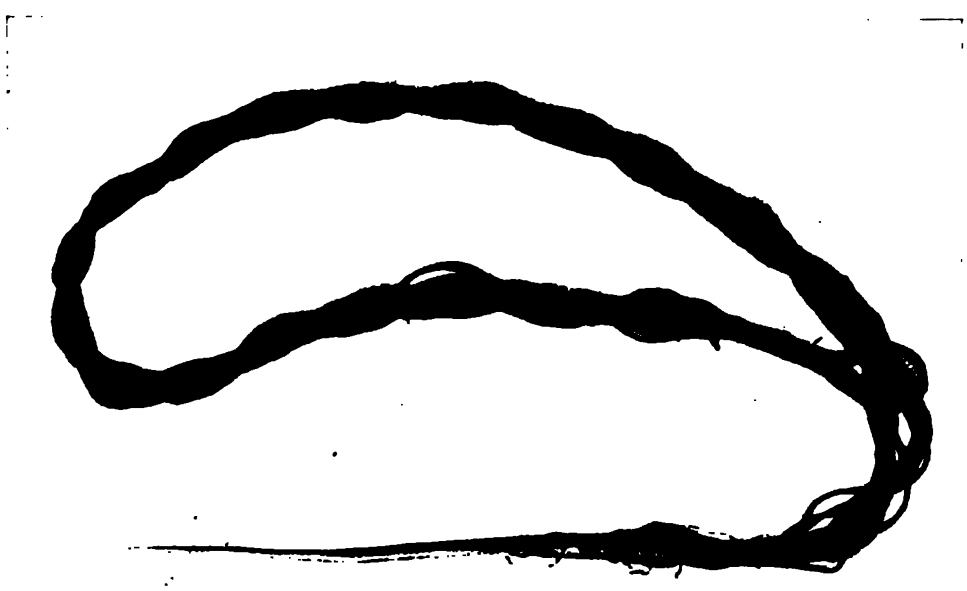
the freshness and the decorations on which showed that they were trade goods for the natives of Apia."—*Campagne de la Corvette L'Alcinière en Oceanie, Paris*, 1854.

H. LING ROTH.

Australia. **Balfour.**

Strangling-cords from the Murray River, Victoria, Australia. Communicated by Henry Balfour, M.A., Curator of the Pitt Rivers Museum, Oxford. **94**

Two of these extremely rare instruments have recently been secured for the Pitt Rivers Museum, having formed part of Mr. Norman Hardy's collection. I believe that these are the only specimens in England. Brough Smyth (*Aborig. of Victoria*, 1878, I., p. 351, fig. 169) figures one of them, and gives the native name of *nerum*. He describes it as consisting of a kangaroo-fibula pin, 6½ inches long, attached to a cord made of seven strands, doubled and twisted loosely to form a 14-strand cord, with a loop at one end and the pin at the other. "The aboriginal carrying this noose tracks is "enemy to his *miam*, and having marked the spot where he has gone to sleep, he



"approaches him stealthily, slides the bone under his neck, puts it through the loop, and "quickly draws it tight, so as to prevent him from uttering the slightest sound. He "then throws the body with a jerk over his shoulder, and carries it to some secluded "spot, where he can take, securely and at his ease, the kidney fat." The two specimens to which I now refer were obtained by Mr. John R. Peebles as long ago as 1857 from the Watty-Watty or Litchoo-Litchoo tribes (now extinct) in the neighbourhood of Tyntynder, Murray River, Victoria. The one figured herewith is practically identical with that described by B. Smyth, both in size and structure, the length including the pin is exactly one yard. The other example is somewhat larger, the kangaroo-fibula pin being 8 inches long, in other respects it is similar to the other. Both correspond with B. Smyth's specimen in being made of seven strings of twisted fibre doubled back to form a single loosely-twisted cord of 14-ply. The two sets of seven strings at the end away from the pin are separated for a short distance, so as to form a loop which is neatly "served" with kangaroo sinews, which material is used for the attachment of

the bone pin. The strings are ruddled with red ochre and fat. The Loddon River natives call this instrument *Knarrarm*. H. B.

Torres Straits: Pottery. **Haddon.**

Correction.

95 Mr. Myres' memory has unfortunately played him false with regard to Papuan carbonised pottery (*see* MAN, 1901—78). No pottery is made in Torres Straits. I have exhibited lantern slides at the Anthropological Institute and elsewhere showing the whole process of pottery-making at Port Moresby, including the application of a decoction of mangrove bark to the red-hot pot. This application darkens the pottery, but does not make "black ware" of it. I have given the distribution of pottery manufacture in British New Guinea in the Journal of the Royal Geographical Society, October, 1900, page 429. A. C. HADDON.

OBITUARY.

Obituary: Peek. **Rudler.**

Sir C. E. Peek, Bart., M.A., F.S.A.

96 By the premature death of Sir Cuthbert Edgar Peek, the Anthropological Institute has had the misfortune to lose a staunch friend whom it could ill spare—one who had ungrudgingly devoted time and thought to the administration of its affairs, and from whom much further assistance might reasonably have been expected. Born on January 30, 1855, he was but little more than 46 years of age at the time of his death.

Sir Cuthbert was the only child of the late Sir Henry William Peek, the first baronet—himself a valued member of the Institute—to whose title and estates he succeeded in 1898. Sir Cuthbert was educated at Eton and at Pembroke College, Cambridge, graduating B.A. in 1879. Practical astronomy and surveying he studied under Mr. John Coles, of the Royal Geographical Society; and in 1881 he undertook some journeys in Iceland, accompanied by Mr. Delmar Morgan and Mr. Coles. The results of this exploration were presented to the Geographical Society and to the British Association, and also formed the basis of Mr. Coles's work entitled *Summer Travelling in Iceland*. In 1882 Sir Cuthbert presented to the Geographical Society the sum of 1,000*l.* consols, the interest of which forms the "Cuthbert Peek Prize," awarded for scientific exploration.

Astronomy was a science to which Sir Cuthbert was greatly devoted. In 1894 he established and equipped an excellent observatory on his estate at Rousden, in Devonshire, between Axmouth and Lyme Regis. Assisted in his researches by Mr. C. Grover, he carried out a series of observations on certain variable stars, systematically recording the changes of light, with the view of determining the cause of variability. Sir Cuthbert, in the early part of his career, joined a party of observers in a journey to Queensland for the purpose of studying the transit of Venus. His observations on the geysers of New Zealand made on this occasion and his notes on Maori customs were presented to the British Association in 1883.

It was in 1885 that Sir Cuthbert Peek became a member of the Anthropological Institute, and in 1891 he was elected honorary secretary, a position which he held with much advantage to the Institute for five years. During his secretaryship he introduced great improvements into the administration, devoting himself especially to the development of the library, the collection of ethnological photographs, and the illustration of the journal. In 1894 he started a "vocabulary publication fund," to which he was a

generous contributor. Sir Cuthbert was a judicious collector of objects of ethnological interest, and formed a museum of considerable value. His ideas on the arrangement of museums were submitted to the conference of delegates of corresponding societies at the Oxford Meeting of the British Association in 1894.

Sir Cuthbert Peek married in 1884 the Hon. Augusta Louisa Brodrick, eldest daughter of Viscount Middleton and sister of the Right Hon. St. John Brodrick, the Secretary of State for War.

As will be inferred from this brief notice, Sir Cuthbert was a man of many and varied scientific interests—astronomy, meteorology, archæology, geography, and anthropology equally claiming his attention—but he was also an excellent man of business. It is sad that his useful and active career should have been brought so early to a close by the attack of an insidious disease to which he succumbed on Saturday, July 6th.

F. W. R.

REVIEWS.

America. **Dellenbaugh.**

97 *The North Americans of Yesterday. A Comparative Study of North American Indian Life, Customs, and Products, on the Theory of the Ethnic Unity of the Race.* By F. S. Dellenbaugh. Pp. xxvi + 487. With 350 illustrations. New York and London: Putnam, 1901. Price 21*s.*

The mass of literature relating to the redskins, or Amerinds, as our author prefers to call them, is so enormous, that he must needs have a bold heart who attempts to read it all. Mr. Dellenbaugh has not set himself the task of covering the whole of the ground; he aims at making accessible to the general reader the information stored up in the volumes of the Bureau of Ethnology and similar institutions, with the object of stimulating public interest in the collection of material. We have in the book before us a convenient epitome of a great mass of information on the language, arts, and crafts, mode of life, organisation, amusements, and customs of a branch of the human race which was, until 400 years ago, almost as remote from outside influence as if it inhabited the moon; we have, it is true, in *patolli* a game whose Asiatic origin has been vigorously maintained. Mr. Dellenbaugh does not mention this curious coincidence, if it is nothing more, between the games of Asia and Mexico, though he somewhat unnecessarily combats the fantastic theory of a bodily migration of the population of America from Asia within the last thousand years.

He has on some points put forward theories of his own, among others that of the utilitarian origin of cup markings on stones; these he regards as having been intended to point the drill used in firemaking. But inasmuch as they are often only half-an-inch deep, and sometimes three inches broad, the explanation is hardly applicable to the mass of such markings.

The folklore of the Indians receives, perhaps, less than its due share of attention; as the author is also less succinct in this section, the result is, perhaps, a little disappointing, but the theme is one which is naturally less easy to treat at once concisely and clearly. It is unfortunate that no references are given in the text to the pictures illustrating it. One would hardly look on page 369 among customs and ceremonies for an illustration of the mocassins described on page 150.

N. W. T.

New Zealand. **Reeves.**

98 *The Long White Cloud.* By William Pember Reeves. London: Marshall & Co., 1898. 8vo, pp. xv, 430. Price 6*s.*

The author of this work on New Zealand, who is at present acting as Agent-General in London for that Colony, is well fitted to write of a country which he "has

seen and studied from end to end." Of late years there have been many books written about New Zealand, but few of them are reliable, excepting, of course, official publications, which are of an uninteresting nature to the general reader. Mr. Reeve's object has been to write a history "in which the picturesque side of the story shall not be ignored," and in this he has been eminently successful.

The work opens with a "sketch-history" of the early colonization by Europeans, and of the general geographical features of the country. The writer then proceeds to describe the earlier colonization by the Maories, who, he says, "unquestionably came "from East Polynesia. They are of the same race as the courteous, handsome people "who inhabit the South Sea Islands from Hawaii to Rarotonga—the Rarotongans call "themselves 'Maori,' and can understand the New Zealand speech." He quotes Mr. Percy Smith's theory (but without reference) "that the ancestors of the Maori "emigrated from the Society Islands and Rarotonga about 500 years ago. It seems "likely enough, however, that previous immigrants had gone before them. One remnant "of these, the now almost extinct Moriori, colonized the Chatham Islands." The daily life of the Maori is fully described, with accounts of his food and his manner of obtaining it, of his canoe and house building, of his clothing, and of his tattooing; of this last art the author says, "Among the many legends concerning their demi-god *Maui*, a certain "story tells how he showed them the way to tattoo by puncturing the muzzle of a dog, "whence dogs went with black muzzles as men see them now. For many generations "the patterns cut and pricked on the human face and body were faithful imitations of "what were believed to be Maui's designs. They were composed of straight lines, "angles, and cross cuts. Later, the hero Mataora taught a more graceful style, which "dealt in curves, spirals, volutes, and scroll work. Apart from the legend (a full "account of which the author gives on p. 62) it is a matter of reasonable certitude that "the Maories brought tattooing with them from Polynesia." Their marking implements and observance in connection with the operation were virtually the same as those of their tropical brothers. The inspiration "of the pattern, whether on wood or skin, "may be found in the spirals of sea shells, the tracery on the skin of lizards and the "bark of trees, and even, it may be, in the curious fluting and natural scroll work on the "tall cliffs of calcareous clay called *papa*."

Of their Pas or entrenched villages, and of their mode of warfare, the author gives a full and graphic description; he particularly mentions the throwing of darts and stones by means of the whip stick figured in Vol. XXIX. of the Journal of this Institute. "With the help of these, wooden spears could be thrown more than one hundred "yards, and red-hot stones could be hurled over the pallisades among the rush-thatched "huts of an assaulted village."

Upon the subject of the decadence of the native race, it is pleasing to find the subject treated from a common-sense standpoint, without sounding the missionary note of the "white man's vices." The author traces this decadence to their partial civilization. "It has ruined the efficacy of their tribal system without replacing it with any "equal moral force and industrious stimulus. It has deprived them of the main "excitement of their lives—tribal wars—and given them no spur to exertion by way "of substitute. Every man was a soldier, and under the perpetual stress of possible "war had to be a trained, self-denying athlete. The *pas* were, for defensive reasons, "built on the highest, and therefore the healthiest, positions." "The tribes," he says, "still hold land in common, and much of it. They might be very wealthy landlords if "they cared to lease their estates on the best terms they could bargain for; they could "be rich farmers if they cared to master the science of farming; they might be healthy "men and women if they would accept the teachings of sanitary science." The one ray of hope is that lately the Government "has reorganised the native schools, where "the children are being taught sanitary lessons; and, better still, the Maori youths are

"awakening to the sad plight of their people." Under the heading of "The Maori and the Unseen," we have the native's idea of the Universe, his mythology, his legends and myths, including that of the great flood and the origin of the human race; and we are told how these myths were handed down from father to son in priestly families by means of sacred colleges. The system of *tapu* and *muru* are fully described, followed by the ceremonies in connection with death and burial.

The early intercourse between native and white man is one long chapter of horrors. By the introduction of the rifle alone "between the years 1818 and 1838 at least a fourth of the race perished." The way to better days, however, was being paved, first by "the whalers, who settled at various points along the coast, chiefly from Cook's "Straits southward to Foveaux Straits, and who were engaged in what is known as "shore-whaling"; and secondly, by the missionaries, who "were slowly winning their "way through respect to influence in the Northern quarter." It remained, however, for Edward Gibbon Wakefield to lay the foundation stone of the Colony by forcing the Colonial Office to annex New Zealand. "In June 1839 Captain Hobson of the Royal "Navy was directed to go to the Bay of Islands, armed with a dormant commission "authorising him to annex all or part of New Zealand, and to govern it in the name of "Her Majesty, and on January 1840 he stepped on shore at Kororáreka. It is from "this point, or rather from the signing of the treaty of Waitangi in May of the same "year, that the history of New Zealand as a portion of the British Empire begins." The next fourteen chapters give a complete history of the Colony from this period to the present day.

The work is well illustrated, and the tail pieces are from specimens of native carving. It is a pity, however, that in the illustration facing page 40 so evident a mistake should have been overlooked as calling the stern post of a canoe a "prow," more especially as the author further on in the work figures a stern post from the British Museum collection, but without acknowledgment. On page 43 another clerical error appears, where the author speaks of *mother-of-pearl* shell as being used for decorative purposes, instead of *haliotis* shell. These, however, are but unimportant blemishes in a work of very high merit, which can be read with interest alike by the general reader and the anthropologist. J. E.-P

Siam. **Young.**

The Kingdom of the Yellow Robe: Being Sketches of the Domestic and Religious Rites and Ceremonies of the Siamese. By Ernest Young, with illustrations by E. A. Norbury, R.C.A. Westminster: Archibald Constable & Co., 1900 (new ed.) 8vo, pp. xiv + 399. Price 6*s*. **99**

The title of Mr. Young's book is perhaps somewhat misleading. The work does not in reality give any general account of Siam, or of the races inhabiting it. The "City of the Yellow Robe," would have been more applicable, as it is a description, pleasantly and accurately written, of the city of Bangkok and the general everyday life of the Siamese in it, with instructive chapters on their religious ceremonies and their customs and ideas. On these subjects the work is decidedly valuable; Mr. Young had considerable opportunities for observing and recording the ways and thoughts of the people when residing as an officer of the Education Department in Bangkok. The author is not without humour and that kindly appreciation of the light side of life which is necessary to all who would understand life in Indo-China. In a series of chapters the main events in the life of a son of the people are recorded, from his birth to his top-knot cutting, his schooling, his temptations and indulgences, his merit making at the monastery, his marriage, his easy-going manhood largely dependent on an energetic wife who very literally is his better half, until the day when the priests are summoned to

perform the last rites, and the last remaining ashes are placed in the family urns. A chapter is devoted to Buddhism as practised in Siam, and some very cogent remarks occur in a chapter on "The Temples," regarding the extent to which the teachings of Buddha are corrupted and misunderstood among the majority of so-called Buddhists. Cloaked in the Pâli language, which, to the majority of Siamese, conveys just as much as the Latin liturgy of the Roman church does to the majority of its devotees, the grand precepts of Buddha are robbed of that simple directness which constitutes their great charm, with the results which are inevitable among a simple and credulous people. The essentials of the great founder's teachings are too often lost in a maze of traditions and superstitions, or swamped by the remains of the old nat or spirit worship of Indo-China, which is still very much alive in all the races of the great peninsula. Under the heading of "Religious Ceremonies" the author gives an account of many interesting customs, and recounts some of the miraculous stories which are the delight of the Eastern mind. The last two chapters of the book are hardly as well stored with matter as the rest, the chapter on "The Elephants" being especially meagre considering the interest of the subject. Mr. Norbury's wash drawings, with which the book is copiously illustrated, are very charming, and give with great truth the spirit of the scenes about Bangkok. The pen-and-ink drawings may be accused of being a trifle heavy in detail, but are full of life, and add greatly to the interest of the book for the ordinary reader.

H. W. S.

West Africa. **Kingsley.**

West African Studies. By Mary H. Kingsley. Second edition. London: Macmillan, 1901. Pp. xxxii, 507. Price 7*s.* 6*d.* **100**

Before Miss Kingsley made her fatal voyage to South Africa she arranged for the issue of a fresh edition of the volume which had contained the expression of much of her later thought on West African subjects. The important additions now made practically represent her latest conclusions. They consist of the Hibbert lecture on *African Law and Religion* delivered in 1897; portions of articles in the *Morning Post*, July 1898, on *West African Property*; a lecture on *Imperialism* taking up the points of Mr. Wallace's paper on *The Seamy Side of Imperialism* of June 1899; and her lecture on *Imperialism in West Africa* given in London, February 1900, just before she started. The well-known Oxford lecture was an earnest and striking effort to sketch the fundamental lines of native beliefs and laws, and to show how the two, the spiritual and the practical, are necessarily intertwined; it opened the eyes of many and emphasised the "great human importance of the study of the religion, laws, and social status of the African native." This study was continued in the *Post's* articles (here misplaced as to date), which deal with several tribes but chiefly with the "true negro," a race for which Miss Kingsley had a great admiration. Here should be noted, in connection with recent deplorable attempts in West Africa to gain the "golden stool," the explanation—too short—of "Ancestral "property connected with the office of Headmanship, the Stool as the true negroes "call it, the Cap as it is called in the wreckage of the kingdom of Kongo." The need for the understanding spirit and the seeing eye in dealing with natives, so strongly insisted on by Miss Kingsley, was never better exemplified than in this instance. Her last discourse in London, imbued with the same principle, is an impassioned plea for governing the West African colonies by an enlightened overlordship which shall recognise the native customs and sense of right and wrong, giving them liberty, justice, and representation in the forms suited to them; above all impressing the sacredness of keeping word and oath, well understood by the "untutored mind." Illustrations of the tribal systems and of secret societies, as well as of the difficulties in getting

true information should render the last pages of this discourse of much interest to anthropologists as to others.

To make room for the new matter, the appendices by the Comte de Cardi and Mr. Harford are left out in the present edition. Mr. George Macmillan writes an introductory notice of the lamented authoress, characterised by taste and feeling, in which he prints a remarkable letter written by her on the way to Cape Town to a native gentleman in Liberia, begging him, on his side, to make known "that there "is an African law and an African culture; that the African has institutions and "a state form of his own." In her mind the African has also his duties towards the Empire. A good portrait adorns the volume. L. T. S.

Africa: Ashanti. Freeman.

Travels and Life in Ashanti and Jaman. By R. Austin Freeman. Westminster: Arch. Constable & Co., 1898. Pp. 551, about 100 illustrations, and 2 maps. Price 21*s*. **101**

This book should be widely read at the present time, when recent events in Ashanti are fresh in the memory. It has, however, a more permanent value, as the author, Dr. Freeman, has given, with considerable success, an account of the country, the life, the dress and personal ornaments of the people, and has followed this by a *resumé* of the historical facts connected with Ashanti, and the results of British policy there. There is a good chapter on the subject of malaria, and finally one on the commercial possibilities of the country.

The interest of the book to anthropologists is, that the opportunity to study the interesting and remarkable people has almost completely passed, owing to the abolition of native rule. "Henceforward their religious rites will be performed in secret, and "their laws administered secretly or replaced by those of the white man, while the "distinctive arts of the country hitherto mainly fostered by the magnificence of the "court, and the love of gorgeous display on the part of the royal personages and chiefs, "finding no occasion for their exercise, must inevitably die out."

We do not possess much literature on the subject of Ashanti, Bowdich (1819) and Colonel A. B. Ellis being practically the only two writers who have done justice to the subject.

The work is profusely and well illustrated by drawings made by the author, and from photographs, which are excellently reproduced.

This book needs careful reading, because a great deal of interesting anthropological detail is scattered throughout its pages, incorporated in the account of the journeys and the various palavers in which the author was engaged; hence, unless care is taken much that is of value is apt to be missed.

In describing Kumassi, Dr. Freeman says, that amongst the numerous objects of interest there were none that made a greater impression upon him or seemed more significant than the sculptures with which most of the better class houses were adorned. The hut which he occupied presented varieties of every example of architectural ornament met with in the town. These sculptures may be divided into three classes, first, simple incised pattern on flat surfaces; second, designs in low relief; third, perforated designs on fretwork. The incised ornaments were not numerous, generally simple in character and executed in red clay; the raised designs were more elaborate, some indeed extremely intricate, and were used in two ways. Executed in red clay and in comparatively simple forms, they were used to enrich the fronts of the bases of houses, the lower members of walls, or the dies of pilasters. In more complex forms they were employed in panels in the middle members of walls, in friezes, in interior dados, and in tympana or gable ends. The third variety, the perforated or fretted ornaments, were

almost exclusively used in one form of house construction. In the better class of houses, the front, instead of being entirely open, was closed at each end, by this latticework, of very elegant design, the central part only being open. In some cases the central opening was quite narrow, forming merely a doorway of ordinary width, while in others a comparatively small space at each end was thus closed in, the greater part of the house remaining open in front. The most common motives in these designs were, 1, the spiral or volute; 2, a kidney-like form derived from the volute; 3, the circle (rather rare); 4, the zigzag; 5, a form somewhat like the stone arrow-head, so commonly used as an ornament by the Hausas, Soudanese, and Arabs; and various rectangular and other forms, which the author was not able to classify. These various ornaments are well illustrated in the text.

Though not dealing with the subject of fetish with the same detail as the late Miss Kingsley, Dr. Freeman has some interesting information on this subject, as also upon the music, the salutations and the dances of the people; and the dress, too, and manners and customs, and method of life are all sufficiently elucidated.

A few of the people's folk-stories are given, as, for instance, "The Crow and the Vulture" (p. 284).

On p. 331 there is a very interesting illustration of a "Saffi" or charm, written for the author by the Almani of Bontuku, to ensure safe return to the coast and subsequent good fortune. It is very like the charms used in the Egyptian Soudan and on the East Coast, as well as, we believe, in Arabia.

Dr. Freeman says there seems to be a general agreement among all nations, civilised and barbarous, that the human body, as turned out by nature, is a crude, unfinished production, distinctly lacking in ornamental qualities, and requiring certain artificial touches to bring it up to the required standard of beauty. For this reason, in Africa tattooing is in vogue, and the people make use of three kinds of markings. First, true tattoo marks; second, plain incisions into the skin; third, raised cicatrices. The first of these is very rare, however.

It is interesting to notice that amongst the Ang-laws it is customary to distinguish certain members of the family by characteristic face marks—the elder of twins, for instance, being distinguished by an oblique line passing downwards from the ala of the nose. And amongst the Gruinsi the slaves have as a mark a series of three broad lines radiating from the outer angle of each eye in addition to the ordinary three lines on the face, which are almost universal in Central Africa.

There are some very interesting remarks with regard to names. For instance, any remarkable circumstance connected with a child's birth will be commemorated by an added name; twins receive additional names setting forth the peculiarity of their birth and differentiating them into male and female, elder and younger; a posthumous child is distinguished by the added name, Doku. As the child grows up, some personal peculiarity may give rise to an added name, or a name may be given to indicate the social status, as "Koffi Donkor," meaning Koffi the foreign slave (in this case the "Koffi" would commemorate the day of purchase, not the day of birth). Then names occur very commonly which can be regarded only as nicknames, although they become after a time the recognised names of the persons to whom they are given. Among Hausas and other foreigners in the Gold Coast territories the names generally indicate the place of birth; as, for example, Yusufu Dandaura (Yusuf or Joseph of Daura-Da-n-Daura, meaning a son or native of Daura), &c.

These remarks must suffice to show the interesting nature of this volume.

We are glad to notice that the human sacrifices are thought to be greatly exaggerated, the author remarking that every skull seen was put down to "a sacrifice," as also all legal executions.

R. W. F.

Anthropology. **Schurtz.**

Urgeschichte der Kultur. By Dr. H. Schurtz. Pp. xiv, 658, with 23 pl. and 434 blocks in the text. Leipzig: Bibliographisches Institut, 1900. Price 18*s*. **102**

Dr. Schurtz has written a work which is worthy of his reputation. His history of civilisation supplies a distinct want; it deals with the origin of trade and industry, with primitive art, sociology, religion, and science, and with the causes of national progress and decline. It is clear that no man can cover this ground single-handed. Dr. Schurtz has been amazingly industrious; his work is in no sense a compilation; but he would be the first to admit that he has had to rely on the results attained by others in many parts of the field covered by the book. Unfortunately he has given us no references and no list of authorities; we are therefore often in the dark as to the authorship of a theory or a statement and the foundation on which it stands. Where, as in the discussion on the origin of marriage, Dr. Schurtz mentions his authority—E. Westermarck—the importance of whose criticism of Morgan's theories he has over-rated, the reader can form an opinion for himself without much difficulty. Where the theory, as often happens, takes the form of an apodeictic assertion, the general reader, to whom the book will also appeal, cannot pursue the subject if he will, and cannot tell how far there is authority for the views expressed. Both a good classified bibliography and a fair number of references should be added in a future edition.

These errors of judgment are, so to speak, external. It is of more importance that there is a certain lack of clearness in the treatment, or perhaps, we should say, an absence of definitions. We read, for example, on p. 556, that fetichism is, properly speaking, the worship of a chance object. Fetichism is a term actually used in more than one sense; it may, indeed, be doubted whether the primitive savage ever does worship a chance object without regarding it as the abode of a spirit, but it is often understood to mean this; further, fetichism, as Schurtz says, is by no means the same everywhere. It is therefore quite clear that, for the general reader at any rate, the term should be clearly explained, even if, which is very desirable, its use is not, in the interests of mutual intelligibility, restricted to one class of religious phenomena. These are, however, small points. On the whole Dr. Schurtz's book may be commended unreservedly; not only will it interest the general reader and give him an insight into problems that have so far not presented themselves to his mind, it will be a welcome addition to the library of the anthropologist. Some portions of the book, which deal with fields in which Dr. Schurtz has specialized, are naturally more authoritative than others. But even in dealing with those subjects which he has not specially made his own, Dr. Schurtz has been able to avoid the pitfalls which beset the way.

England is far behind other countries in works of this sort; perhaps that is why anthropology is not yet regarded by the Government as a branch of investigation that should receive support from the national exchequer. A work of this kind in English might do much to raise anthropology to its proper place in this country. N. W. T.

Pacific. **Brigham.**

An Index to the Islands of the Pacific Ocean. By W. T. Brigham, A.M. Honolulu, 1900. 4to., 170 pp. and 24 maps. **103**

This new publication of the Director of the Bernice Pauahi Bishop Museum at Honolulu is described as a handbook to the chart upon the walls of the museum, but its utility will assuredly not be confined within such narrow bounds. It is intended to assist those who are engaged in the study of Pacific ethnology to locate with precision the multitudinous groups of islands and atolls which the ordinary atlas cannot attempt

to register. When it is mentioned that the index contains considerably more than 3,000 names, it will be seen that the author's task has been by no means a light one. Findlay's valuable Directories of the North and South Pacific cover the same ground and more, but they are expensive and primarily written for the use of navigators. It thus often happens that they give much information which those who consult them for purely ethnographical purposes do not require, and their charts are unnecessarily elaborate for purposes of speedy reference. The simplicity of Professor Brigham's maps is one of the many advantages of the Index, for the eye is not wearied by a mass of finely printed names obscuring the one or two which form the object of one's search. All the maps have been compiled from the best available material, Admiralty charts, &c., but finality has naturally not been attempted, for until exact surveys of the whole region have been completed the positions of many islands cannot be given with certainty. The author makes a wise protest against the notion that publication of useful matter should be constantly deferred in the hope of achieving perfect knowledge; were such a system adopted, progress would, as he truly says, be indefinitely delayed. The orthography of native names is a perpetual source of difficulty, and it is here perhaps that students of language might be most inclined to join issue with Professor Brigham. But here again we may suppose that perfection is not attainable, and the modesty with which possible shortcomings in orthography are discounted in the preface must do much to disarm criticism. It will probably be unanimously conceded that the author has taken the only satisfactory course with regard to nomenclature, in reverting to native names wherever such can be proved to exist, and in their default adopting the name given by the first discoverer. If we are not mistaken this is the principle for which Dr. Von Luschan, of Berlin, has always so strenuously contended; and with its general adoption, names like "Sandwich Islands" and "New Mecklenburg" must disappear from the map in favour of Hawaii and New Ireland.

The information in the index is confined to essential facts, and its character will be best understood from an example taken at random:—

> HUAHEINE, easternmost of the Leeward group of the Society Islands, discovered by Cook, July 1769; 20 miles in circumference, divided at high water into Huaheine nui and Huaheine iti. Population, 1,100. 16° 42′ 30″ S., 159° 01′ 15″ W. *20.*

Here the reader may look under the heading *Society Islands* for the general history of the group, and at Map 20 for the actual position of the Island. As an example of the thoroughness with which the author copes with difficulties of pronunciation, another example, also taken at random, may be quoted. For the general reader the island spelt *Cicia* but pronounced *Thithia* is likely to prove a source of confusion; the cross-reference is duly given, so that the difficulty, probably created in the first instance by missionaries, is at once obviated.

The Introduction, of some 30 pages, provides a short history of Pacific discovery from the early 16th century onwards, with some important remarks on oceanography, on flora and fauna, ethnology, the whaling industry, missions in their relation to the native races, cannibalism, religion, language, and on the partition of the Pacific by the Powers, the whole intended to give the general reader a concise notion of the physical constitution and the occupants of the vast region with which the index deals. At the end of most sections is a short bibliography, making it easy for those who wish to do so to pursue their studies further. It should be added that throughout the bounds of the Pacific are taken to be on the north 30° N., on the east 105° W., on the south 55° S., on the west 130° E.; the reasons for this definition will be found in the preface. To those, and they are many, who read much in books of voyages and travels Professor Brigham's work will be a veritable godsend. Even the laziest reader can now, without consulting heavy atlases and cumbrous books of reference, find out his bearings and

realise exactly where he is. Deficiencies there may be in these useful pages, but it must be remembered that the book is professedly only a primer: as the author remarks, the primer must come before the reader, and if it clears the path by giving ground for just criticism it will not have been offered in vain. By its various publications, of which the present is a worthy example, the Bishop Museum is establishing a claim on the gratitude of all students of the ethnology of the Pacific Islands.

O. M. D.

Folklore: Scotland. **Campbell.**

Superstitions of the Highlands and Islands of Scotland; collected entirely from Oral Sources. By John Gregorson Campbell, Minister of Tiree. **104**
Glasgow: MacLehose & Sons, 1900. 8vo, pp. 318. Presented by the Publishers.

In this work is published the first instalment of the materials collected by the late Minister of Tiree, after whose death the book was entrusted to an editor, who remains anonymous. This is not in itself an objection, but it would have been well to inform the reader whether the work is published as Mr. Campbell left it, and, if not, how far the responsibility of the editor extends. If, in the absence of any definite statement, we may assume the former, we can only regret that Mr. Campbell did not, in the case of the tales, give more precise details as to sources; it would have been advisable also to localise them and the superstitions more accurately than has been done by the author, who remarks: "The beliefs of one district do not differ essentially from those of another." Even were this true, the local variations of custom are always important.

The greater part of this volume is devoted to fairies and similar beings, but the term fairy is understood in a wider sense; the *sithcheam* are of all sizes, from dwarf to giant; so far from being beautiful they frequently have some personal defect; the whirlwind, commonly regarded as the witch's chariot, is here "the people's puff of wind"; and like witches in other countries they are kept at bay by strong odours. Somewhat curiously handmills are protected from them by being turned *deiseal*, sunwise; elsewhere the left turn is commoner in countercharms.

Among animal superstitions we read of the king otter, who is not, however, all white, as is usually the case; the one white spot is the only vulnerable one. In Sutherland the otter king is stated to be white (*Folklore*: I. vi, 249) and this agrees with the belief found far outside the limits of Europe that the king of a species is white. The white animal is the favoured victim over a wide area. Serpents and clock-beetles are mercilessly killed; the dungbeetle, as in Scandinavia and Germany, is spared; in Scotland there is nothing recorded to connect it with the cult of Thor.

Of the many other interesting facts the following are specimens: In a boat, objects are not to be called by the same names as on shore; in Skye fires lighted on headlands at the beginning of winter are believed to attract the herrings, just as the fires of November 5th at Hastings; meeting "plain soled" people is unlucky; we find swan maidens and seal-people; the raven's nest contains a magic stone; and menstrual blood is a prophylactic against the evil eye. The more collections of this sort we get the better will be the verdict of all who read this interesting book; and those who look at the question more from the scientific point of view will echo the wish. N. W. T.

PROCEEDINGS OF SOCIETIES.

Proceedings. **Soc. d'Anthr. de Paris.**

Sommaire des Procès-verbaux de la Séance du 20 juin 1901. **105**

La Société accepte le principe d'une conférence internationale pour établir une bibliographie anthropologique à la condition que cette bibliographie soit indépendante de toute autre publication.

M. Thiot présente des objets provenant d'une station préhistorique de l'époque tardenoisienne à Warluis (Oise). Discussion : MM. Atgier, Taté, Thieullen.

M. le Dr. F. Regnault fait une communication sur le femur ; empreinte iliaque, angle du col.

M. le Marquis de Caequeray de Lorme présente des photographies et des pièces de la Nouvelle Guinée anglaise. Discussion : MM. Taté, Atgier, Thieullen, Sanson, d'Echérac, Zaborowski, Verneau, Lejeune.

M. Paul-Boncour fait une communication sur des modifications squelettiques des os longs du membre supérieur dans l'hémiplégie infantile. Discussion : MM. Manouvrier, Regnault.

M. Fouju : Découverte d'une sépulture néolithique à Presles (Seine et Oise) avec gisement de silex aux alentours.

Sommaire des Procès-verbaux de la Séance du 4 juillet 1901.

Présentations.—M. A. de Mortillet : Objets tertiaires du Cantal.

M. Laville : Vase canaque et silex taillés des environs de Beauvais.

M. P. de Mortillet : Dent d'éléphant et coup de poing chelléen du Vésinet. Discussion : M. A. de Mortillet.

M. Zaborowski : Portraits de femmes de la Vendée des Deux-Sèvres et de la Vienne. Discussion : MM. A. de Mortillet et Sébillot.

Communications.—Mme. Alexandra Myrial : Les Mantras aux Indes. Discussion : MM. Garnault, Atgier, Zaborowski, Regnault, Mme. Myrial.

M. Yves Guyot : Sur les Vaalpens, race aborigène de l'Afrique du Sud. Discussion : MM. Verneau, Zaborowski.

M. R. H. Mathews : Organisation des tribus aborigènes de l'Australie.

M. Pommerol : La fête des brandons et le dieu Grannus.

Proceedings. **Anthropological Institute.**

Summer Excursion, June 22, 1901. At the invitation of Mr. and Mrs. Edge-Partington the Institute visited Park Hall, Great Bardfield, to study Mr. Edge-Partington's ethnographical collections. After lunch the president proposed a hearty vote of thanks to Mr. and Mrs. Edge-Partington for their hospitality, which was carried by acclamation. The party then proceeded to inspect the collections under the guidance of Mr. Edge-Partington, who called attention to the various points of interest. **106**

Extraordinary Meeting, June 25, 1901. Prof. A. C. Haddon, F.R.S., president in the chair.

Dr. W. H. R. Rivers read a paper, illustrated by lantern slides, on "The Colour Sense of the Natives of Upper Egypt." The paper was discussed by Prof. Sully, Miss Pengelly, and Messrs. MacDougall, Edridge Green, C. S. Myers, and W. H. Winch.

A paper by Mr. Basil Thompson on "The Natives of Savage Island" was taken as read.

A vote of thanks was passed to Dr. Rivers for his paper.

Correction —MAN, 1901—90, line 11 from bottom, read "collected by Miss Owen and presented by her . . ." Line 6, for "Yuao" read "Inao."

Printed by EYRE AND SPOTTISWOODE, His Majesty's Printers, East Harding Street, E.C.

STATUETTE OF A NEGRESS.

ORIGINAL ARTICLES.

Egypt. **With Plate I-J.** **Petrie.**

An Egyptian Ebony Statuette of a Negress. By W. M. Flinders Petrie, Edwards Professor of Egyptology at University College. **107**

The ability of the Egyptians in expressing the characteristics of a race is well known, and it has never been better shown than in this statuette. The figure is carved in ebony and highly polished; it is of the size here shown. The original motive is that the girl has before her a monkey walking upright with a tray on its head; the marks of the edge of the tray are seen on the breasts and *sternum;* the hands of the girl were occupied in steadying the tray. The figure of the monkey is, however, by an inferior hand, and it is, therefore, omitted here in order to show the girl's figure better.

The race is that of the negroes of the upper Nile, who were brought into Egypt in large numbers as slaves, especially in the time of the Eighteenth Dynasty, to which this figure certainly belongs. The same small tufts of hair are shown on negro children in the well-known group figured in Wilkinson's *Manners and Customs*, fig. 88.

The prognathism of the profile is not at all exaggerated, and the good modelling of the jaw and lips is noticeable. The expression is admirably given; the intent careful air, looking down at the tray which is being carried; the complete childish innocence, and absence of self consciousness. The perfect treatment of the under side of the jaw, its junction with the neck, and the pose of the head, are points which show a fine artist. The ears are pierced in the lower lobes.

The shoulders and the hips are excellently modelled; the rounding of the muscles of the back, firm and full, can scarcely be appreciated in the side view. In the lower limbs the rendering of the action is very lifelike; the left leg is firm and supporting, the right is being slowly raised at the heel for the gentle forward movement of guiding the monkey in front. The balance of the whole figure leaves nothing to be desired.

In comparison with the other statuettes made by Egyptians, now at Bologna, Florence, and elsewhere, this is by far the best; to the present, this stands as the finest piece of Egyptian sculpture on a small scale. It was found at Thebes about 1896, was sold by Ali Arabi at Cairo, and is now preserved at University College, London.

W. M. FLINDERS PETRIE.

Bibliography. **Thomas.**

Suggestions for an International Bibliography of Anthropology. By N. W. Thomas, M.A. **108**

It has often been pointed out that the second discovery of a fact is sometimes less easy than the first. In the absence of an adequate bibliography, the specialist has to ransack an enormous mass of literature in order to discover what facts bearing on his subject have already been recorded. It lies in the nature of things that the anthropologist suffers more from this cause than other scientific workers; information with regard to beliefs and customs is easily gathered, and the last thing which enters the non-anthropological mind is the idea that such information is of value to the anthropologist and should be put at his disposal. It is too often dumped down in the most inaccessible places, and chance alone brings it to light again.

Many partial bibliographies exist; most anthropological societies make the attempt to keep their members more or less informed of new discoveries. But by a very natural limitation the smaller articles either escape notice or are not considered worth noticing, with the result that they seldom or never reach the anthropological world at large; they have at most a circulation in their country of origin. As I recently pointed out in *Globus* (LXXX, p. 37), even the bibliography of the *Archiv für Anthropologie*, which is in many respects a model, is extraordinarily incomplete when one looks into the details.

In a recent volume English folklore was represented by six items! If this is the case with the *Archiv*, which takes years in preparation, it is *à fortiori* true of other bibliographies. The mass of anthropological matter in periodical and other literature is so large that the horizon of the bibliographer does not extend much beyond the limits of his own country, even if—which is not always the case—it includes all home publications.

It might be possible for a single society to produce a fairly complete bibliography. The work must, however, inevitably have its commercial side. I venture to think that no society and no publishing firm would care to embark single-handed on an undertaking which would involve the assistance of paid contributors in most, if not all, civilized countries. If they did, business considerations would necessarily in the long run have an influence on the completeness of such a bibliography.

The question is essentially one for the anthropological world at large. A far more practical, and at the same time more logical, procedure would be for the anthropological societies to combine to produce an annual bibliography. In each country a society or combination of societies would make itself responsible for the publications, periodical and otherwise, of that country. The local sub-editors would prepare slips for each book or article; these would contain all the usual bibliographical details, and, in addition, a *resumé* or list of the contents, which would be as short as possible consistently with clearness. These slips would be sent to the editor of the bibliography from time to time, whose business it would be to secure uniformity, and to arrange the slips on a system to be described later. It would, of course, be possible for a society to make the editor-in-chief responsible for the slips, either in whole or in part. No doubt the authors themselves would in course of time undertake the preparation of slips for their works, and in this way relieve the contributors to the bibliography. Then, too, the short notices which appear in the *American Anthropologist* and other journals might readily be adapted for the bibliography, especially if the compilers bear in mind the use to which they will be put.

There will probably be little difference of opinion as to the ground which the proposed bibliography should cover. The International Catalogue of Scientific Literature provides for Somatology, Physiology, Psychology, Geology, &c., and, though it may be necessary to include a few headings in these subjects which have no place in the International Catalogue, it will clearly be unnecessary to cover the ground again; the mere fact that one volume would probably not suffice for the whole bibliography, if these branches of anthropology were included, is a sufficient reason against entering into competition at present with the International Catalogue. It is unnecessary to speculate as to what steps may be advisable at a later period when the question of the revision of the schedule of the International Catalogue becomes a burning one.

The subjects to be dealt with would therefore be as follows:—

1. General: Methodology, Bibliography, Biography, &c.
2. Somatology (supplementary to the International Catalogue, if necessary).
3. Ethnology, including Sociology, Technology, Linguistics, Primitive Religion, and Folklore.
4. Ethnography, including Origin and Relationship of Races and People, Migrations, Anthropo-Geography, &c.
5. Prehistoric Archæology.

This scheme, propounded by Dr. Brinton, will probably be found in practice to have the balance of convenience on its side. Questions will, of course, arise as to sub-divisions; the section of Religion and Folklore presents great difficulties as soon as one endeavours to evolve a satisfactory system of classification. Many items, too, in the division of Prehistoric Archæology might also be classified under Technology and other headings. Questions of this sort, however, may be left for detailed discussion at an

international conference; even should a compromise between contending parties prove unattainable, the differences that will arise are unlikely to wreck the bibliography. For, provided that the system of classification adopted be sufficiently simple, and that changes in the system are not made at too frequent intervals, it will be found that the practical difference between widely different schemes is not large. It will be noticed that no provision is made in the above scheme for descriptions of individual races and peoples. Such a description will, of course, include items falling under many sections of the schedule, of which the main heads have been given above; it is, therefore, of a general character, and cannot properly be included in the schedule. It will be simpler to meet the case by adopting a primary geographical classification, with a supplementary alphabetical list of general articles. In theory, perhaps, an ethnical classification is better, but a geographical arrangement may without much difficulty be made on the somewhat indefinite lines of the International Catalogue, and uniformity in this direction should certainly be kept in view.

Each title should be distinguished by a reference number by which it would be designated in the classificatory second part. It would probably be well, as already suggested, to add a brief table of contents, at any rate of those works where anthropological data are only sparsely scattered. To provide against errors of classification it would be well if the preparation of these tables of contents were made a part of the work of the editor-in-chief; if they were compiled by the sub-editors there would be almost inevitably a certain lack of uniformity. To provide a basis for this table of contents it would be the duty of the sub-editors to prepare for the use of the editor-in-chief extremely brief notes; these might be written either on the title slip, or better, on separate slips which would be tied to the title slip and might afterwards become the basis of a slip-catalogue. The editor-in-chief would classify all the slips under the proper subheadings of the schedule, and these subheadings would alone appear in the bibliography.

The form of the first part of the bibliography would therefore be somewhat as follows:—

[AFRICA.]

[Bantu.]

1205. **Wiese, C.**, *Beiträge zur Geschichte der Zulus im Norden der Zambesi, namentlich der Angoni.*

Ztschr. f. Ethn., XXXII., 181-202. Witchcraft, Initiation Ceremony (girls), Marriage, Gods, Cult of Ancestors, Future Life (in animal form), Divination, &c.

Reference to reviews and the more important notices would follow.

In the second part, the main divisions of which, cited above, would be divided and subdivided again, these entries would reappear in the following form:—

[RELIGION.]

Cult of Ancestors.

Africa (Zulus), 1205.

This would mean that the title of a work which included information on the cult of ancestors among the Zulus would be found on turning to No. 1205 in the first part.

The arrangement of the first part being geographical, it will be necessary to have an index of authors and an index of tribes; the latter should be amply cross-refereuced to obviate the difficulties which might arise from the unsettled nomenclature and make it sometimes not too easy to identify the tribe to which a foreign author refers. To facilitate reference to the classificatory portion, an index of headings and subheadings will be necessary; this index also should be freely supplied with cross-references.

It is hardly necessary to point out the value of a bibliography such as the one here outlined. At present, as I have pointed out, many items never come within the bibliographer's net; by international co-operation a far greater degree of completeness

would certainly be obtained. At present, even in the bibliography of the *Archiv*, classification is as good as non-existent: if there is any indication of the contents (beyond the name of the tribe), the absence of an index renders it impossible to find the required references except by reading through the whole bibliography. The proposed scheme would obviate any difficulty of this sort. An international scheme would probably have another advantageous result; at present the terminology of anthropology is in a very unsettled state, at any rate as regards the main divisions of the subject. In Dr. Brinton's classification ethnolcgy has no necessary connection with questions of race, and is concerned entirely with technology and "Völkerpsychologie." Professor Keane's *Ethnology*, on the other hand, is occupied with racial questions, and concerns itself with what Dr. Brinton terms ethnology, only in so far as it throws light on origins. An authoritative pronouncement by an international conference would probably go far to settle the meaning to be given in future to these and other terms.

At present the specialist is dependent partly on the efforts of his predecessors, partly on his own efforts for a bibliography of his subject. It may easily happen that two authors laboriously work over the same enormous mass of literature, for want of a bibliography, in order to collect their facts; the anthropologist is content to leave these matters to chance; no attempt is made by united effort to make readily available for our own and for future generations the enormous mass of material that is being collected year by year. We flatter ourselves that Anthropology has put off its swaddling clothes, but we act as if collection of facts alone were all that is needed for the advancement of the Science of Man. In our days, when the savage is disappearing before the schoolmaster, the gin bottle, and the missionary, collection is more important than analysis, provided that nothing be passed over; the main value of hypotheses lies in directing attention to facts which might be overlooked until it is too late. But with the collection of facts must go, hand-in-hand, a classification and pigeon-holing of them which will permit them to be found when wanted. This last is the function of a bibliography. If the anthropological world has the real interests of anthropology at heart it will not permit the cost of such an undertaking to deter it.

The question of ways and means is undoubtedly a serious one if the whole financial responsibility falls upon the societies; this is more especially the case in those countries which, like England, are not yet sufficiently enlightened to understand that anthropology is worthy of support from a practical, no less than a scientific point of view, and can throw unexpected light on the problems that present themselves to the civil servant who is brought in contact with native races.

It may be possible to come to an arrangement with a publisher; the details of such an arrangement cannot be profitably discussed here. If this is impracticable it will be necessary for the societies to subscribe or guarantee a certain amount, receiving in return free copies, or copies at a reduced rate. In either case a portion of the edition might be put on the market in the ordinary way and the receipts would be available for reducing the liability of the societies.

All societies expend a considerable part of their income on their publications; if it is impossible to meet the expense in any other way it is a matter for serious consideration whether a certain portion of this expenditure might not more profitably be devoted to the preparation of an annual bibliography. At present the work of collection is most important; classification takes the second place; the building up of theories may be left, if necessary, for future generations.

There is another question which the anthropological world would do well to consider. The proposed bibliography will lighten the burden of the individual student in the future. For the past we have practically no general bibliographies which go back more than thirty years; those which have appeared are incomplete, and in the absence of subject classification and indication of contents, they are little more than

lists of works which the specialist must consult. A complete bibliography of anthropology would be an enormous undertaking, but that is no reason why a beginning should not be made. This is hardly the place to discuss the question at length; it would probably be simplest for each country to undertake its own literature and deal with it on the same lines as the annual bibliography. An alternative scheme would be the appointment of editors for different geographical areas who would receive from the different countries slips for those books only which contained information with regard to their special area. In England the Folklore Society is contemplating the publication of a general bibliography of English Folklore. If this is not to be limited to the folklore of the British Isles, it is a matter for serious consideration whether an effort should not be made to expand it so as to cover linguistics and technology at least. The Folklore Society has in its museum objects which have no connection with religion or folklore, as folklore is defined in England; if bows and arrows and beadwork find a place in their museum, it is illogical to exclude from the bibliography the heading of technology; what is folklore in a museum is folklore in a book. N. W. THOMAS.

Africa: Tunis. **Myres.**

A Piece of Early Masonry at Chaouach in Tunis. By John L. Myres, M.A., F.S.A. **109**

The native village of Chaouach lies on a bold spur of the moors which overhang the north side of the broad valley of the Mejerda river (anc. *Bagradas*), about 75 km. from its mouth, and about 60 from the town of Tunis. The nearest railway station, Medjez-el-Bab, is about 5 km. away from the village. Immediately below the modern village lie the ruins of the small Roman town of Sua, the name of which probably represents the same native word as Chaouach; on the edge of the moors immediately to the north-east lie the remains of innumerable chambered tumuli which have been described already by M. Bertholon (*Bull. de la Soc. d'Anthr. de Lyon*, VII. (1888) p. 78. *Cf. Exploration Anthropologique de Khoumirie*, in *Bulletin de Geographie historique et descriptive*, 1891, esp. figs. 16 and 17); and in the cliffs which bound the valley, close below them, are a number of small rock-cut tombs which have also been described before (*Bull. de Geogr.*, 1891, l.c. fig. 18), and which resemble closely both the *tombe a fenestra* of Sicily, and the primitive rock tombs of the Bengemma hills in Malta (*cf.* MAN 1901, 71).

Both the Roman site, and the two sets of prehistoric tombs, have been sufficiently described elsewhere; but it is curious that no previous traveller appears to have noted the remarkable piece of masonry which is represented in the photograph, and which, when observed in 1897 by Mr. A. J. Evans and myself, proved to be unrecorded among the then known monuments of Tunis. The wall stands on the north edge of the village, nearly at the summit of the spur above-mentioned, and facing northwards on to the

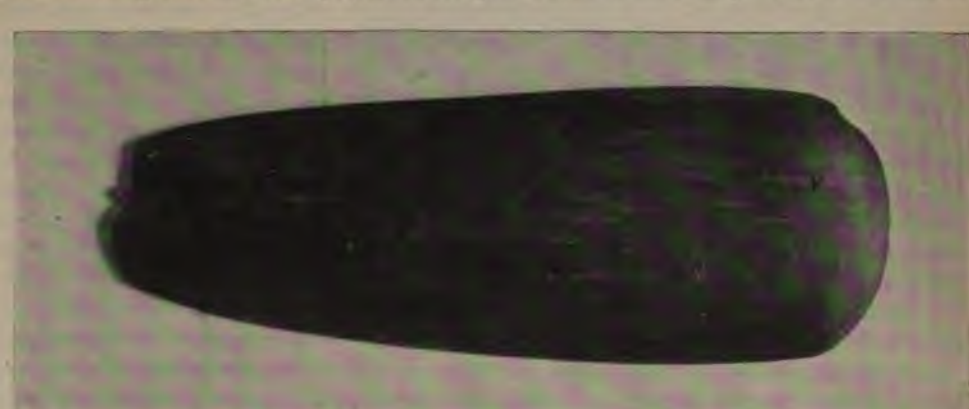
neck which joins it with the moorland. The section which is exposed to view stands some two metres above ground, and is surmounted by a modern housewall of smaller and ruder stones. The joints along which small clinging plants appear, in the photograph, marks the upper margin of the old masonry.

The style of the masonry is peculiar, and is in complete contrast both with the unhewn stones of the prehistoric tumuli, and with the regular isodomous masonry of the Roman site below the hill. If one had met with such a wall in Sicily, in South Italy, or in Greece, one would have said without hesitation that it was Greek work of the sixth century B.C. But how does such work come here, in the heart of Carthaginian Africa? A further difficulty arises from the fact that the very few fragments of genuine Punic masonry which survive at Carthage itself, namely the sixth century tombs excavated by Père Delattre on the south side of the Byrsa (*Les Tombeaux Puniques de Carthage*, Lyon, 1890: *Necropole Punique de la Colline de St. Louis*, Extrait des *Missions Catholiques*, Lyon, 1896), do not by any means conform to the style of the wall at Chaouach; they are much more regularly isodomous, and there are few great blocks of the kind which are so marked a feature here. The conclusion, however, seems inevitable that this piece of wall must be assigned to the earlier half of the Carthaginian domination; and if so, the style of the masonry is only one piece of evidence the more in support of the impression which is so strongly conveyed by the contents of the Carthaginian tombs already mentioned; namely, that in the sixth century B.C. the material civilisation of Carthage was already in great measure dominated by the higher art and industry of her Hellenic rivals. J. L. MYRES.

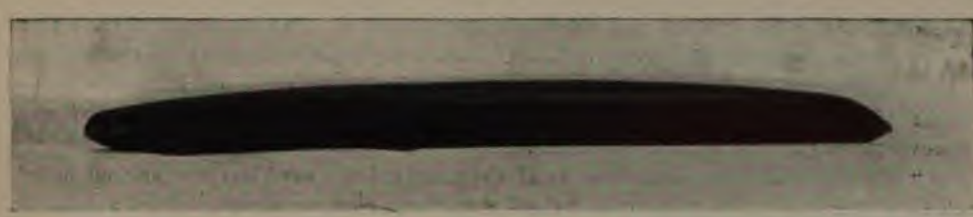
Pacific: Tonga. **Thomson.**

A Stone Celt from Tonga. By Basil Thomson, lately H.M. Special Commissioner to Tonga. **110**

At the close of my recent mission to Tonga, which resulted in a British Protectorate over the group, I received two presents: the first was a piece of red, hand-made woollen cloth, sent by the King of Tonga as a gift to Her Majesty, the late Queen, which had been given to his ancestor by Captain Cook in 1777, and which is now in the royal collection at Windsor Castle; the other was the stone celt, which I send for the inspection of members of the Institute. This was presented to me by Fatafehi, the king's father and the Tongan plenipotentiary, who said that, as he knew that I prized things of the ancient time, he wished to signalize the signing of the treaty by giving me something that had been preserved for generations in his family—that of the sacred



STONE CELT FROM TONGA. SIDE VIEW: HALF SCALE.



STONE CELT FROM TONGA. EDGE VIEW : HALF SCALE.

line of kings (Tu'i Tonga). The celt measures 9½ inches long by 3⅜ inches wide in its broadest part; it is made of an olive-green stone full of grey longitudinal veins, and beautifully polished. One is struck at once by its departure from the usual shape of Tongan celts (which are wedge-shaped, angular, and roughly made), as well as by the stone itself, which is of a kind not found in Tonga. It was obvious that it has been brought from another island, but all that Fatafehi could tell me about it was that it had been handed down for many generations as an heirloom in his family. On my return to England I showed it to Sir William Macgregor, who declared that without a shadow of doubt it had come from Woodlark Island at the north-east end of New Guinea, where he had himself discovered the quarry from which alone this peculiar veined stone is procured. It has, moreover, the shape and finish of the New Guinea celt. We have, therefore, the problem of a New Guinea implement in the possession of the Tongans. If Fatafehi was mistaken in the time during which the stone had been in Tonga the solution would be simple, for the whalers and sandalwooders made Tonga a port of call. But there were neither whalers nor traders before 1790, and if the stone had been brought to Tonga by Tasman or Cook or d'Entrecasteaux, I think that its origin would be remembered. Fatafehi, at all events, was positive that it had been in his family for more than a century. As evidence of the migration of the Polynesians from the westward it must be taken for what it is worth.

Totemism : South Africa. Frazer.

South African Totemism. By J. G. Frazer, M.A., Litt.D., D.C.L. **111**

In the seventh volume of his series of *Records of South-Eastern Africa*, published this year, the indefatigable historian Mr. G. McCall Theal has included a valuable summary of information on the Bantu tribes of South Africa. As the passage in which he describes the totemic system of the tribes not only throws new light on that system, but appears to have an important bearing on recent discussions as to the origin of totemism, readers of MAN may be glad to have it reprinted here. It runs as follows :—

"The Bantu believed that the spirits of the dead visited their friends and descendants in the form of animals. Each tribe regarded some particular animal as the one selected by the ghosts of its kindred, and therefore looked upon it as sacred. The lion was thus held in veneration by one tribe, the crocodile by another, the python by a third, the bluebuck by a fourth, and so on. When a division of a tribe took place, each section retained the same ancestral animal, and thus a simple method is afforded of ascertaining the wide dispersion of various communities of former times. For instance, at the present day a species of snake is held by people as far south as the mouth of the Fish River and by others near the Zambesi to be the form in which their dead appear.

"This belief caused even such destructive animals as the lion and the crocodile to be protected from harm in certain parts of the country. It was not believed that every lion or every crocodile was a disguised spirit, but then any one might be, and so none were molested unless under peculiar circumstances, when it was clearly apparent that

the animal was an aggressor and therefore not related to the tribe. Even then if it could be driven away it was not killed. A Xosa of the present time will leave his hut if an ancestral snake enters it, permitting the reptile to keep possession, and will shudder at the thought of any one hurting it. The animal thus respected by one tribe was, however, disregarded and killed without scruple by all others.

"The great majority of the people of the interior have now lost the ancient belief, but they still hold in veneration the animal that their ancestors regarded as a possible embodied spirit. Most of them take their tribal titles from it, thus the Bakwena are the crocodiles, the Bataung the lions, the Baphuti the little blue antelopes. Each terms the animal whose name it bears its *siboko*, and not only will not kill it or eat its flesh, but will not touch its skin or come in contact with it in any way if that can be avoided. When one stranger meets another and desires to know something about him, he asks, 'To what do you dance?' and the name of the animal is given in reply. Dos Santos, a Portuguese writer who had excellent opportunities of observation, states that on certain occasions, which must have been frequent, men imitated the actions of their *siboko*; but that custom has now almost died out, at least among the southern tribes.

"The people along the south-eastern coast, though separated into distinct communities absolutely independent of each other from a time as far back as their tradition reaches, are of common tribal origin. They all regard the same species of snake as the form in which their ancestral shades appear."

Thus, if Dr. Theal's account is correct (and I know no reason to doubt it), the totemism of the Bantu tribes of South Africa resolves itself into a particular species of the worship of the dead; the totem animals are revered as incarnations of the souls of dead ancestors. This entirely agrees with the general theory of totemism suggested by the late G. A. Wilken and recently advocated by Prof. E. B. Tylor (*Journ. Anthr. Inst.*, XXVIII., p. 146 *et seq.*). How far that theory can be reconciled with the different explanations of totemism suggested by the Central Australian evidence (*Journ. Anthr. Inst.*, XXVIII., pp. 275–286; *Fortnightly Review*, N.S. LXV., pp. 647–665, 835–852), and confirmed, for the Papuan race, by the evidence collected by Prof. Haddon in Torres Straits (*Folk-lore*, XII., p. 230 *et seq.*) remains to be seen. Fresh light may perhaps be thrown on the question by the researches which Prof. Baldwin Spencer and Mr. F. J. Gillen are at present prosecuting in Central Australia. But it is quite possible, as Prof. Haddon has well said, "that what is described as totemism in one place may be different in its origin from that which is called totemism elsewhere." J. G. FRAZER.

Africa: East. **Felkin.**

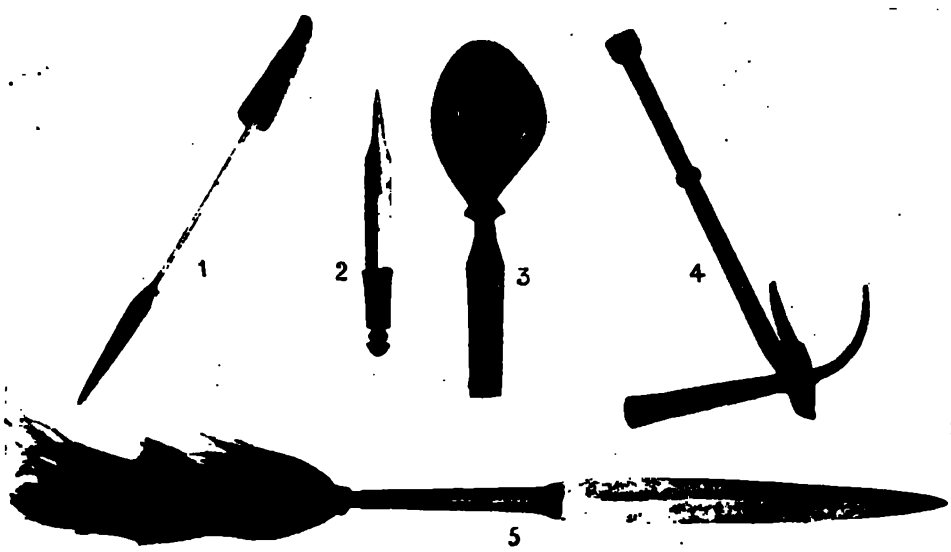
A Collection of objects from the district to the South-west of Lake Nyassa. With notes by R. W. Felkin, M.D., and others. **112**

The objects represented in the photograph were collected by the Rev. R. Stewart Wright, of the Manse, Haydon Bridge, Northumberland. They are now in the possession of Dr. Felkin, and were exhibited at a meeting of the Anthropological Institute in the latter part of 1900 (*Journ. Anthr. Inst.*, XXX., *Miscellanea*, *No.* 120 pp.).

The information which has been collected about them is very scanty, and they are figured now in the hope that some of the readers of *Man* may be able to throw some further light upon their peculiarities.

Of No. 1 Mr. Stewart says:—"The scraper-and-dagger combined is used by the "Shire Highlanders. It is made by the Ngoni, living to the west of Lake Nyassa, "who do not think of putting a handkerchief to its legitimate use, when it will answer "the purpose of a suit of clothes. The carrier, when toiling along under a heavy "burden, with the sweat streaming down his face, scrapes it away with his iron scraper, "while the reverse end may be useful as a defence should he be attacked at close "quarters."

Nos. 2 and 3 are a combined dagger and beer ladle; the former lurks in the handle of the latter, which is hollowed to form its sheath. Mr. Stewart Wright says :—"The combined knife and beer ladle is unique, as I have never seen a duplicate of it. "I should imagine that the maker had the idea that he would have a knife always at "hand, in case of a drunken brawl. I got it in the Shire Highlands; it was made by "a Manganga."



No. 4 appears to be a small fighting axe. The blade is of iron, and of a curious recurved form. The mode of hafting is peculiarly simple; the blade being simply thrust through a hole in the haft, and secured by a wrapping of bark-cloth. The handle is carved into a conventional representation of the head of a gazelle, or other horned animal. There are no details as to the place or mode of manufacture.

No. 5 is a short iron spear with a flowing tuft of hair at the butt-end. Mr. Stewart Wright says of it :—"The spear is made, fused, by the Ngoni. It is a stabbing spear, "and used in finishing off the wounded after a battle."

India. **Ethnographic Survey.**

Ethnographic Survey of India in connection with the Census of 1901. **113**
Extract (Nos. 3219–3232) from the Proceedings of the Government of India in the Home Department (Public), under date Simla, the 23rd May, 1901; together with a letter from Sir Michael Foster, K.C.B., F.R.S., President of the British Association for the Advancement of Science.

In August 1882, when the statistics of the census of 1881 were still in process of compilation, the Census Commissioner suggested that steps should be taken to collect full information regarding castes and occupations throughout British India. The proposal was commended to local governments and administrations, and the Bengal Government undertook an ethnographic survey of the customs of all important tribes and castes in Bengal, and an anthropometric inquiry, according to the methods prescribed by the French anthropologists Broca and Topinard, into the distinctive physical characteristics of selected tribes and castes in Bengal, the North-Western Provinces, Oudh, and the Punjab. The results of these inquiries were recorded in the four volumes of the *Tribes and Castes of Bengal.*

In December 1899, when the preliminary arrangements for the census of 1901 were under consideration, the British Association for the Advancement of Science recommended to the Secretary of State, in the letter appended,* that certain ethnographic investigations should be undertaken in connection with the census operations. Their proposals may be summarized as comprising :—

(i.) ETHNOGRAPHY, or the systematic description of the history, structure, traditions and religious and social usages of the various races, tribes and castes in India ;

(ii.) ANTHROPOMETRY, or measurements directed to determining the physical types characteristic of particular groups ; and

(iii.) PHOTOGRAPHS of typical individuals and, if possible, of archaic industries.

The scientific importance of the investigations recommended by the British Association is admitted in Sir Arthur Godley's letter, dated the 16th January 1900, to the address of the Association, and the Government of India are in entire agreement with this view. It has come to be recognised of late years that India is a vast store-house of social and physical data which only need to be recorded in order to contribute to the solution of the problems which are being approached in Europe with the aid of material much of which is inferior in quality to the facts readily accessible in India, and rests upon less trustworthy evidence. Mention may be made of Sir Alfred Lyall's *Asiatic Studies*, of Professor Haddon's *Study of Man*, of M. Émile Senart's *Les Castes dans l'Inde*, and of Dr. W. Z. Ripley's recent work on *The Races of Europe*, as showing the extensive use that has been made by ethnologists of data collected in India. It is true that various social movements, aided by the extension of railways, are beginning, as Sir Alfred Lyall and others have pointed out, to modify primitive beliefs and usages in India, but that is all the more reason for attempting to record them before they are entirely destroyed or transformed.

It is unnecessary to dwell at length upon the obvious advantages to many branches of the administration in this country of an accurate and well-arranged record of the customs and the domestic and social relations of the various castes and tribes. The entire framework of native life in India is made up of groups of this kind, and the status and conduct of individuals are largely determined by the rules of the group to which they belong. For the purposes of legislation, of judicial procedure, of famine relief, of sanitation and dealings with epidemic disease, and of almost every form of executive action, an ethnographic survey of India, and a record of the customs of the people is as necessary an incident of good administration as a cadastral survey of the land and a record of the rights of its tenants. The census provides the necessary statistics ; it remains to bring out and interpret the facts which lie behind the statistics.

Experience has shown that in ethnology, as in archæology, nothing can be done on a large scale in India without the active assistance of Government. That assistance, however, can only be given under certain conditions, the chief of which seem to the Government of India to be the following :—

(i.) The scheme must not cost much ;

(ii.) It must produce definite results within a reasonable time ; and

(iii.) It must not impose much extra work on the district officers—Collectors or Deputy Commissioners.

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* *British Association for the Advancement of Science, Burlington House, London W., December* 1899.

MY LORD,—At the meeting of the British Association for the Advancement of Science at Dover, attention was called to the special opportunity offered by the census about to be taken in India for collecting valuable ethnographical data concerning the races of the country ; and the Council of the Association having taken the matter into consideration, and being impressed by its scientific

The scheme which has been prepared under the orders of the Governor-General in Council, and which has now received the sanction of the Secretary of State, is the following :—

I. Local governments will select from among their officers some one who will undertake to carry on the inquiries proposed, in addition to his ordinary duties. He will be called Superintendent of Ethnography and will get an allowance of Rs. 200 a month. He will also have the services of a clerk.

II. The Superintendent will correspond with district officers, but their obligations will, as a rule, be limited to ascertaining what persons in their districts are acquainted with the customs, traditions, &c., of particular tribes and castes, and to putting those persons into communication with the Superintendent, who will thereafter correspond direct with them and will trouble the Collector or Deputy Commissioner no further.

III. Having thus secured his local correspondents, the Superintendent will furnish them with a set of questions which will be prescribed for general use, stating the points on which he requires information. A specimen set, which has been extensively used in Bengal and elsewhere, is appended to this resolution.

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importance, have requested me, on their behalf, to bring to the notice of Her Majesty's Government the valuable scientific results which might be obtained by means of the census.

The results of the census itself constitute, of course, by their very nature, an ethnographical document of great value; and my Council feel that, without overburdening the officers of the census or incurring any very large expense, that value might be increased to a very remarkable degree, if to the enumeration were added the collection of some easily ascertained ethnographical data. They are encouraged to make this suggestion by the reflection that the Census Commissioner is an accomplished ethnographist, well known by his publication on the *Tribes and Castes of Bengal*, the valuable results of which would be supplemented by the inquiries now proposed. They feel confident that with his aid, and under his direction, most important data may be obtained at a minimum of effort and cost. I may add that, should the suggestion which my Council desire to make be carried out, a great step will have been taken towards establishing a uniform method of ethnographical observation in India—a matter of great scientific importance.

Stated briefly, what my Council desire to see carried out is as follows :—

1. While collecting the ordinary information for the census, to investigate the physical and sociological characters of the various races and tribes of India. Such data would furnish the basis for a true estimation of the number and distribution of the tribes in question, and thus powerfully contribute to a sound classification of the races of India. Special attention to be directed—

(*a*) to the jungle races—Bhils, Gonds, and other tribes of the central mountain districts—concerning which our information is at present very limited;

(*b*) to the Nagi, Kuki, and other cognate races of the Assam and Burmese frontiers, and of the vagrant and criminal tribes—Haburas, Beriyas, Sansias, &c. in North and Central India;

(*c*) to collect physical measurements, particularly of the Dravidian tribes, and of the Rajputs and Jats of Rajputana and the Eastern Panjab. Such data will be of the greatest service in throwing light on the important and difficult problem of the origin of these tribes and their relation with the Yu-echi and other Scythian races;

(*d*) to pay special attention to the question of a possible Negrito element in certain ethnic groups in India.

2. To obtain so far as can be done, without too great labour and expense, a series of photographs of typical individuals of the various races, and if it should be practicable, of views of archaic industries, &c. This, which might be accomplished by placing photographers at the service of the Census Officers, would be the commencement of an Ethnological Survey of India, similar to, and certainly no less important than the Archæological Survey, of which the Government of India may so justly be proud.

My Council in considering the above proposal have been assisted by a committee of gentlemen possessing special knowledge of the subject in question, and I am to add that this committee will be pleased to place themselves at the disposal of Her Majesty's Government to assist in the proposed investigation. If it should seem desirable to Her Majesty's Government, the Committee are prepared to put themselves into direct communication with the officers of the census, who, however, the Council have reason to believe, are fully capable of carrying out the details of the investigations proposed.—I have, &c., M. FOSTER.

The Secretary of State for India.

IV. The Government of India has further decided to place a sum of Rs. 2,000 a year at the disposal of the local government to be spent on honoraria to persons who draw up for the Superintendent approved monographs on particular castes, tribes or sects of which they happen to have special knowledge.

V. The information thus obtained will be collated by the Superintendent, and will be supplemented by his own inquiries from such representative men as he can find and by researches into the considerable mass of information which lies buried in official reports, in the journals of learned societies, and in various books. Settlement reports, as Sir Henry Maine pointed out long ago, are a mine of great value which no one but an Indian official can explore. The Superintendent will work up all this material into a systematic account of the tribes and castes of the province somewhat in the form adopted in *The Tribes and Castes of Bengal* and followed by Mr. Crooke for the North-Western Provinces and Oudh.

VI. By working on these lines the Government of India believe it will be possible to get a fairly complete account of the ethnography of the larger provinces drawn up within four or five years. The cost for each Province will be :—

	Rs.
Superintendent's allowance at Rs. 200	2,400
Clerk's pay at Rs. 50 (maximum)	600
Honoraria, &c.	2,000
Total	5,000 a year

and for eight provinces* the cost would be Rs. 40,000 a year. If the work takes five years, it will cost Rs. 2,00,000 ; but there are grounds for believing that it will not take so long. In Burma, for example, the population is comparatively homogeneous, and the number of different races and castes calling for separate inquiry is much smaller than in an Indian province. In the North-Western Provinces a considerable body of material is already on record in Mr. Crooke's *Tribes and Castes*, and although that work is understood to stand in need of condensation in some parts and of revision and expansion in others, this will hardly take as long as four years. In Bengal, again, the inquiries necessary for the production of a second edition of Mr. Risley's work could probably be completed in a year. On the whole, therefore, Rs. 1,50,000 may be taken as a fair estimate, excluding the cost of printing the results, which cannot be calculated at present. This sum is, in the opinion of the Government of India, not too much to pay for an ethnographic survey of British territory in India. His Majesty's Secretary of State for India has accorded his sanction to expenditure not exceeding this amount.

It has often been observed that anthropometry yields peculiarly good results in India by reason of the caste system which prevails among Hindus, and of the divisions, often closely resembling castes, which are recognised by Muhammadans. Marriage takes place only within a limited circle ; the disturbing element of crossing is to a great extent excluded ; and the differences of physical type, which measurement is intended to establish, are more marked and more persistent than anywhere else in the world. Stress was laid upon these points by Professor Topinard in reviewing at length the results of the measurements taken in Bengal, the North-Western Provinces, and the Punjab, and by the late Sir William Flower in his presidential address to the British Association in 1894. The Government of India propose to collect the physical

* Madras, Bombay, Bengal, North-West Provinces and Oudh, Punjab, Burma, Central Provinces, and Assam.

measurements of selected castes and tribes. In Madras the work can be done by Mr. E. Thurston, the Superintendent of the Central Museum, whose ethnographic researches in the south of India are well known, and who, it is understood, is likely to be selected by the Provincial Government as Superintendent of Ethnography for the Madras Presidency. For the rest of India it will probably be convenient to employ a Civil Hospital Assistant who worked under Mr. Risley in Bengal and is stated to have a competent knowledge of the subject. This part of the scheme will cost in all about Rs. 6,000, which will be placed at the disposal of Mr. Risley.

The proposal of the Association to place photographers at the disposal of the Census Officers is one which could not be carried out in practice. It would be very expensive; it would interfere seriously with the proper duties of the Superintendents, and it would delay the submission of their reports. Moreover a large collection of photographs already exists at the India Office Library. The Government of India are further advised that, in comparison with measurements, photographs possess but little scientific value and they are not disposed to spend a large sum on making the volumes on ethnography more popular and attractive. This, however, will not preclude local governments from introducing illustrations into the volumes produced under their orders provided that they can make arrangements to meet the cost otherwise than from Imperial Revenues.

The general direction of the scheme will be entrusted to Mr. Risley, who is willing to undertake it in addition to his own duties, whatever they may be. It will be his business to prescribe a standard set of questions for use in all provinces; to determine what castes and tribes should be measured and in what way; to settle, in consultation with local governments, the form in which the results should be recorded; and generally to advise on all questions that may arise. His official title will be for this purpose Director of Ethnography for India. The Governor-General in Council trusts that on this as on former occasions ethnologists and scientific societies in Europe and America will assist the Director with their advice, will refer to him points which they may wish to be made the subject of inquiry in India, and will, if possible, supply him with copies of publications bearing on the researches now about to be undertaken.

G. de Mortillet. **Giraux.**

The Proposed Monument to Gabriel de Mortillet.

114

The President of the Anthropological Institute has received this communication, in regard to the memorial which it is proposed to erect to the memory of one of the most distinguished of French prehistoric archæologists.

"Sur l'initiative de la Société d'Excursions Scientifiques, un Comité vient de se former pour élever un monument à Gabriel de Mortillet, l'illustre palethnologue, créateur de la classification industrielle des temps préhistoriques

"Composé par un artiste de talent et désintéressé, disciple et admirateur du maître, ce monument, dont le modèle a été offert à la Société d'Excursions Scientifiques, qui l'a accepté avec une profonde reconnaisance, sera en tout point digne de celui qu'il doit glorifier.

"C'est donc pour rendre un public hommage à la mémoire du savant dont le nom est universellement connu et estimé, tout en dotant Paris d'une véritable œuvre d'art, que le Comité, pris dans le sein de la Société d'Excursions Scientifiques, fait appel à votre obligeant concurs.

"Il espère que vous voudrez bien participer à l'œuvre de justice et de reconnaissance qu'il entreprend. Les souscriptions sont reçues, dès à présent, par M. Louis Giraux, Trésorier du Comité, 22, rue Saint-Blaise, à Paris (xx^{e})."

In a further communication M. Giraux adds: "Nous venons solliciter tout " particulièrement le concours à cette œuvre de l'Anthropological Institute of Great " Britain and Ireland, dont Gabriel de Mortillet était membre d'honneur depuis 1882, " persuadés qu'il tiendra à participer à l'hommage que nous voulons rendre au savant " que vous avez compté parmi les membres les plus éminents de votre Société."

We have no doubt that when the list of subscriptions is closed, it will be found that the British admirers of the work of Gabriel de Mortillet have not been behindhand in their tribute to his memory.

REVIEWS.

Brunswick: Folklore. **Andree.**

Braunschweiger Volkskunde. By R. Andree. Brunswick: Vieweg und Sohn 1901. Second edition. 8vo, pp. xviii, 531. With 12 plates and 174 blocks in the text. Price 7*s*. **115**

Germany is probably the country where good folklorists go when they die. Dr. Andree has had the satisfaction of seeing the first edition of his *Volkskunde* (we have no English word for it) sell out in the comparatively short period of five years. As a result of his request for assistance, and, still more, thanks to his own indefatigable industry, he has been able to enlarge the volume by one-third.

Among the additions is a short note of only two pages to the "Vergôdendêl" question. It is the custom in various parts of Germany to leave the last bunch of ears on the harvest field, and to bring them to the village at a later period with more or less ceremony. This has been interpreted by Schwartz and others as a survival of the cult of Wodan, the words being regarded as equivalent to "Teil für den Herrn Wodan." A good deal of doubt has been thrown on this view by Knoop and others, who regard the names as equivalent to L. G. "für guten Teil." Dr. Andree seems to accept the theory of Schwartz. In Brunswick the name is often applied to the harvest supper, but in one instance Dr. Andree found that the last swath was not completely cut; a small portion was left, and this was "vergoudendêl. If this was really an offering to Wodan—and there is certainly a good deal to be said for this view—we can hardly avoid interpreting the German reapers' cry of "Wauw" or "Waul" as an appeal to Wodan. The reapers of Cheshire uttered the same cry at the end of the harvest, and they must have appealed to Wodan also with their cry of "Wow." We can hardly refuse to put the same interpretation on the Greek reapers' cry of ὦλος (Athenæus, 14, 3, p. 618 ap. Casaubon). It has sometimes been supposed that the cult of Wodan was unknown or unimportant in South Germany. But if the above reasoning is correct, it is clear that we shall have to assume that he was known to the ancient Greeks. Dr. Brinton has shown that the cry of "Ya" is common to the religious ceremonies of very widely separated nations. Perhaps it would not be rash to explain the facts above-mentioned on similar lines without supposing them to refer to any particular deity: the similarity of sound would readily lead to this being referred to Wodan, and might even cause Wodan's association with agricultural ceremonies.

Within the limits of a short review it is impossible to do justice to the varied contents of this most interesting book and to deal with the many points of interest. Not the least interesting feature of the book are the many parallels to English customs and beliefs (many of them noted by Dr. Andree himself) which will suggest themselves to the reader. The chapters deal with the geography and history of the Duchy, the physical type of the inhabitants, the language (two Low-German dialects), the names of localities, &c., density of population, the villages and houses, the peasants, their dress, implements, customs and superstitions, popular games and rimes, and, finally, with the traces of the wends. The whole of the subjects are treated with a

remarkable conciseness, and many will regret that Dr. Andree has not allowed himself more licence in the way of an occasional *excursus*. In spite of the size of the book it may safely be said that there is still much to be collected in the Duchy, and the same applies still more to other districts. May they soon find an historian as devoted and reliable as Dr. Andree.

In the paragraph on "Blind Man's Buff," which is of the shortest, an interesting fact seems to have been omitted: from the *Braunschweigisches Magazin*, V. 102, it appears that "Blinneklaus" is a dialectical variant for "Blinde Kuh," an interesting parallel to the French name of the game. N. W. T.

Congo: Ethnography. **Schmeltz.**

Album of the Ethnography of the Congo Basin. By Dr. E. Schmeltz. Kleinmann, Haarlem, 1901. Publication of the Royal Ethnographical Museum, Leyden. **116**

Every student of African ethnography and all museum keepers will be grateful to Dr. Schmeltz for this excellent work, of which the first half has already appeared. The drawings are good and clear and the polyglot descriptions are in the main well done, although it would have been better if the English portions had been submitted to some English friend. In some respects the plan has not been carried out in a practical manner. At the head of every plate is an inscription recording a fact that might well have come at the beginning of the book, *viz.*: That it is a publication of the Royal Museum: and in many instances this line of print comes so near the edge of the plate that it will be impossible to cut the upper edge of the book if bound. A similar mistake, perhaps more troublesome, is that if the description of the objects are too voluminous to find a place on the outer edge of the page they are continued on the inner edge, leaving only a margin of barely a quarter of an inch (7 mm.), obviously too little to allow the binding except by mounting every plate upon a guard—an expensive process. I think it only fair to mention these obvious defects because the book is evidently a copy of the Edge-Partington and Heape's *Album of the Pacific Islands*, and in that useful work all these mistakes have been avoided. C. H. READ.

New Guinea. **Meyer & Parkinson.**

Papua-Album II. By A. B. Meyer and R. Parkinson. Dresden, Stengel & Co., 1900. Pp. 15, with 53 plates. Price 50*s*. **117**

This album is a sequel to a similar one published in 1897, which is unfortunately now out of print, and owing to the loss of the negatives cannot be reproduced. There are 53 plates, all of which are of extremely high merit, both from an artistic as well as from an ethnological point of view, and to a student they are quite indispensable. The authors' names alone are, indeed, a guarantee of the accuracy and excellence of the work. Native life is shown from nearly every side; village life, religions, dwellings, wearing apparel and native ornaments, canoes, weapons, and such industries as the manufacture of pottery and shell armlets. The plates are full of life and vigour, No. 52 being as perfect as it could well be. In addition to that part of the world covered by Part I. (New Guinea and the New Britain Archipelago), a few plates are devoted to Matty Island: the inhabitants of which are not Papuan, but Micronesians, as Dr. Meyer explains in his introduction. The titles to the plates and the descriptive letterpress is in German and English. The translation has been revised by Mr. E. F. L. Gauss of Chicago, an almost unnecessary precaution considering Dr. Meyer's scholarly knowledge of the English language. It is, however, a good precedent that could be followed with success by other authors who attempt an English translation of their works.

J. EDGE-PARTINGTON.

North America: Folklore. **Fletcher.**

Indian Story and Song from North America. By Alice C. Fletcher. Boston. Small, Maynard & Co., 1900. Fcp. 8vo, pp. xiv, 126. **118**

The attention of students of savage music should be directed to this little book, in which Miss Fletcher has collected the specimens of music of the North American tribes previously published by her, and added others not hitherto printed. Several of them have been taken down by means of the graphophone, some of them transcribed by the late Professor Fillmore, and most of them (though sung in unison by the Indians) harmonized by him. They are given in their proper setting of story or description, and Miss Fletcher has added remarks on the place of music in Indian life, derived from her long acquaintance with the native tribes, especially the Omahas, and on the relation of story to song, which may be commended to the careful consideration of anthropologists.

E. S. HARTLAND.

Pacific: Nomenclature. **von Luschan.**

Vorschläge zur Geographischen Nomenklatur der Südsee. By Professor F. von Luschan. 1899. (Extract from the Proceedings of the Seventh International Geographical Congress in Berlin.) **119**

The subject of this address has already been noticed by the Anthropological Institute, and the resolution passed by the Council, on February 11th, 1899, shows the interest aroused by Professor von Luschan's scheme for checking abuses of geographical nomenclature. The author quotes in full the remarks made by Mr. C. H. Read, then President, in anticipation of the Berlin meeting, and the resolution by which they were followed (see *Journ. Anthr. Inst.*, XXIX., p. 330 ff.). It is satisfactory to have to record that Professor von Luschan's proposals were finally passed by the Congress in the form of a resolution with four clauses, of which the gist is as follows :—

1. Native names shall be retained wherever possible, and the greatest care shall be taken to establish their accuracy.
2. Wherever native names do not exist or cannot be established with certainty, the names given by first discoverers shall be adopted.
3. Arbitrary alteration of long-established or historic names is a source of confusion both to science and commerce, and should be resisted by all available means.

O. M. DALTON.

PROCEEDINGS OF SOCIETIES.

Proceedings. **Soc. d'Anthr. de Paris.**

Sommaire des Procès-verbaux de la Séance du 18 juillet 1901. **120**

M. Ad. de Mortillet : Sur une pointe de flèche de Saône-et-Loire. Discussion : M. Atgier.

M. Thieullen présente des travaux sur les fouilles préhistoriques de l'Ukraine par le Comte Alexis Bobrinskoi.

M. Volkov : Antiquités de la région du Dniepre, par M. Khanenko. Discussion: MM. A. de Mortillet, Taté, Zaborowski, Deniker.

M. Manouvrier : Les ossements du dolmen de Presles. Discussion : MM. Deniker, Fouju.

M. Papillault : L'homme moyen à Paris, variations suivant le sexe et suivant la taille.

M. Lucien Mayet : Nouvelles recherches sur la répartition du goître et du crétinisme.

M. Ad. de Mortillet : Rapport sur l'Exposition de M. le baron de Baye.

MM. les Docteurs Roux et Thomas sont élus membres titulaires.

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PAPUAN BOW-AND-ARROW FLEAM IN USE.

From a Photograph.

PAPUAN BOW-AND-ARROW FLEAM.

ORIGINAL ARTICLES.

New Guinea. **With Plate K.** **Haddon.**

A Papuan Bow-and-Arrow Fleam. By A. C. Haddon, ScD., F.R.S., President of the Anthropological Institute. **121**

Like most primitive peoples, the Papuans resort to blood-letting and counter-irritation to alleviate most of their aches and pains. During the recent Cambridge Expedition to British New Guinea we came across several examples of this practice. One of the most interesting of these was the one which is here illustrated. A small bow is made, usually of three midribs of coconut palm leaflets ; these are tied together at their ends, and there is a third lashing near the centre of the bow : the bow string is a delicate vegetable fibre some 30–48 cm. in length. The arrow is also a midrib of a palm leaflet (about 27–34 cm. in length) ; this is passed between the elements of the composite bow, and the butt end is fastened to the string, while the free end is armed with a thorn or a splinter of glass. The surgical operation consists in repeatedly shooting the arrow at the affected part. The arrow is held between the thumb and index finger of the right hand and the remaining fingers draw back the string of the bow. This is the "secondary release" of Morse, which I have previously shown (*Journ. Anth. Inst.*, xix, 1890, p. 330) is the Papuan method. The arrow passes between the index and middle finger of the left hand as in ordinary Papuan archery.

This method of drawing blood was mentioned by the late Rev. James Chalmers, in his *Pioneering in New Guinea* (1887, p. 178), in the following words :—"*Motu*- "*motu.*—Bleed with flint got at Port Moresby on a small arrow with bow made from "rib of coconut leaf." We obtained a specimen in the Mekeo district with a thorn point and several with glass points at Bulaa in the Hood Peninsula, Rigo district. The operation was photographed for me by the late Anthony Wilkin at the latter village. In his *Annual Report on British New Guinea* (July 1896–June 1897 ; C. A. 6-1898, p. 6) Sir William Macgregor gives an illustration from a photograph of the use of this fleam, but as this publication is not very accessible I do not hesitate to publish another figure. There is a specimen of a bow-and-arrow fleam from South New Guinea in the Pitt Rivers Museum at Oxford. It was collected by Sir W. Macgregor and presented by Dr. John Thomson in 1897. A. C. HADDON.

Asia Minor : Religion. **Crowfoot.**

A Yezidi Rite. By J. W. Crowfoot, M.A.

Travelling last June (1900) on a "Messageries Maritimes" boat between Marseilles and Constantinople I met an Armenian who told me various things about the Yezidi. Many of these seem trivial enough, as, for instance, that they are fond of eating white mice, or that they collect the blood of slain animals and let it congeal and then fry it as a special delicacy. Others were accurate descriptions of the costume worn by their priests, and the tabus on various colours, &c., which are mentioned by all travellers. But one rite he described to me is entirely new and if true, as I believe, deserves publication. As a boy my informant lived in Armenia near Sert, where the Yezidi are very numerous, and once, when about ten years old, he happened to be present at one of their festivals in a village named Takhari, between Sert and Redvan. He was playing about at the time in the courtyard of a Yezidi's house, and, as he was a mere child, was either unnoticed or considered unworthy of attention, so he was able to see all that went on, and its strangeness impressed itself on his memory. This is what occurred : I use practically his own words. The head of the village came in with saddlebags hanging over his shoulders. From the bag in front, which was over his chest, he took the bronze figure of the Melek Ṭaus which was wrapped carefully in linen. It was put on a mat **122**

and the wrappings removed. The figure was shaped like a bird with a hole in the middle of the back covered by a lid, and a base like the stand of a candlestick. The bird was then filled with holy water through the hole, and while this was going on all sang songs in Kurdish. (My informant knew Kurdish as well as Arabic and Armenian, and was positive on this point.) Next, the priest approached it, kissed the basis first and then the other parts until he came to the beak. This was pierced, and the priest put his lips to it and sipped a drop of the water, and all those who were present, except, of course, the Armenian, "received the sacrament" in the same way, for so we must describe it.

Can we accept this account as true ?

First, as to the character of this Armenian. He is well known to several English and American travellers and others, and those to whom I have applied say that they regard him as trustworthy on the whole. The story seems to be inherently probable and consistent, and he had no motive whatever for inventing it. If he had studied comparative mythology and had read accounts of a ceremonial "eating of the God" he might have made it up, but he was not a student of this subject or of any other, but simply a shrewd dragoman and commercial traveller. The recital of the circumstances which enabled him to see it inspires me with much more confidence than the claims of Layard and other travellers to have endeared themselves so deeply to the Yezidi that the latter made them free of all their mysteries.

Secondly, it is very easy to reconcile this with what we know of the Yezidi from other sources. Dr. Mark Lidzbarski has published an important document upon them in the shape of a petition dated 1872–73, giving various reasons why the Yezidi should not serve in the Turkish Army (Ein Exposé der Yesiden, *Zeitschrift der Morgenländischen Gesellschaft*, 1897, *p.* 592 *foll.*). The first runs thus "Every member of our "sect, great and small, woman and maid, must three times in the year . . . . visit the "figure of the Melek Ṭaus." For this purpose several of these bronze figures, said to number five now, are sent round to the various districts where Yezidi abound, and Sert is mentioned as one of the regular districts on these circuits (Siouffi, *Revue Asiatique*, sér. vii., tom. 20, p. 268, 1882). Now, according to M. Menant (*Les Yezidiz, Leroux, Paris*, 1892, p. 95 foll.), the Melek Ṭaus thus circulated is simply a badge with no ritual or religious significance attached to it, but serving as sole credentials to the messengers employed by the heads of the sect to levy contributions from the faithful. But there is no evidence to support this view except the word Sanjak (standard) sometimes applied to the figure; it absolutely fails to account for the reverence paid to this object, or for the choice of this object in particular. A badge of this type should be something which is secret, especially when it has the power of opening the purses of its beholders ; the mere sentiment of the "Flag" may appeal to a patriotic Frenchman, but hardly in the same degree to an Oriental heretic. The position which the Melek Ṭaus occupies in Dr. Lidzbarski's petition shows, I think, that some real boon, equivalent to the blessing derived from a sacrament, is obtained from it, and no doubt duly paid for. And the Armenian's story is further confirmed by a detail reported in Badger's account (*The Nestorians and their Ritual*, London, 1852) to which I have not referred before because its authority has been called in question : "Close by the stand [of the Ṭaus]," writes Mrs. Badger, "was a copper jug, filled with "water, which we understood was dealt out to be drunk as a charm by the sick and "afflicted" (p. 124). The Yezidi refused to let the Badgers see their worship, and this explanation of the water was only given to throw them off the scent ; the ritual described above suggests another use.

The conclusion, then, will be that the Taus is not merely a banner, but is, as the older writers said, itself an object of worship. The word, furthermore, no doubt, conceals the name of some old god, and we may follow Dr. Lidzbarski in making an equation

which occurred independently to the present writer. In the Harranian Calendar, published by Chwolsohn, occurs the name Tauz, which Chwolsohn himself identified with Tammuz, and Professor Sayce has more recently connected with Theias or Thoas, who is in various places the Lemnian husband of Myrina, the king of Tauric Khersonese, the king of Assyria, the father of Adonis and Myrrha or Smyrna (*Hibbert Lectures*, 1887, p. 235). It is true that the Arabic letters which form the three names Ṭaus, Tauz, Tammuz, differ more than the ordinary English transliterations suggest (طاوس, تاوز, تموز), but this is not really a formidable objection to their identity. Tammuz becomes Tauz by an omission of *m*, which is not uncommon in Kurdish names (*see* Lidzbarski) and which was well established, if Professor Sayce is right, in the classical period. Then Tauz is identified with Ṭaus (peacock) by a piece of vulgar etymology. The survival of the name of so important a god as Tammuz is intrinsically likely enough, and it is probable that more than the name has survived; the red anemones which, according to the Badgers, played a great part in the April celebrations, deserve more notice than they have had. And, again, the peacock element may have some more material foundation than the mere verbal assonance; as Sir George Birdwood writes (*Athenæum*, 30th September 1899), "the Melek Ṭaus may indeed be an actual relic of Babylonian or Assyrian art."

More interesting to anthropologists than these speculations about origins will be, perhaps, the recurrence of the same figure among the Tachtadji in Lykia, a phenomenon to which writers on the Yezidi do not refer. Among the Tachtadji, however, the Melek Ṭaus, so far, at least, as the reports of Von Luschan and Bent carry us, has no bronze embodiment; the natural peacock with them is regarded as the incarnation of evil. The Tachtadji speak Turkish only, the Yezidi Kurdish and a little Arabic. They live very far apart. To what, then, are we to attribute this common element? Two possibilities seem to be open to us. It might conceivably be an independent survival in each case of the Tammuz-Thoas worship which once extended over the whole area. Or there may in more recent times have been some connection between the two peoples, which has now been lost or else has completely eluded the observation of travellers.

Two religious developments seem to be universal over the whole Islamic area, the worship of Saints (Welis, Dedes, Marabouts), and the existence of Orders or Fraternities; both are common to the heretics as well as the true believers, but the former try, ineffectually indeed, to shelter themselves under the prestige of an orthodox Saint, in the case of the Yezidi, for example, Sheikh Adi (*see* Siouffi, *Journal Asiatique*, 1885, p. 78). I have shown how closely parallel this is with the pre-Christian worship of heroes (*J. A. I.*, 1900), and need not say more about it here. The religious Orders belong to another phase. The worship of heroes is something essentially local, and belongs to the family; the Fraternity is something which is in itself open to all, and knows no limits of race or place. One of the great Muslim Orders will include Negroes Arabs, Berbers, Turks, and Persians; difference of language is no bar. In the Pagan world they correspond to the thiasoi or brotherhoods of Orphic or Pythagorean initiates. It is, perhaps, on the lines of one of these Fraternities that subsequent research will prove that the common elements of Yezidi and Tachtadji may be explained.

J. W. CROWFOOT.

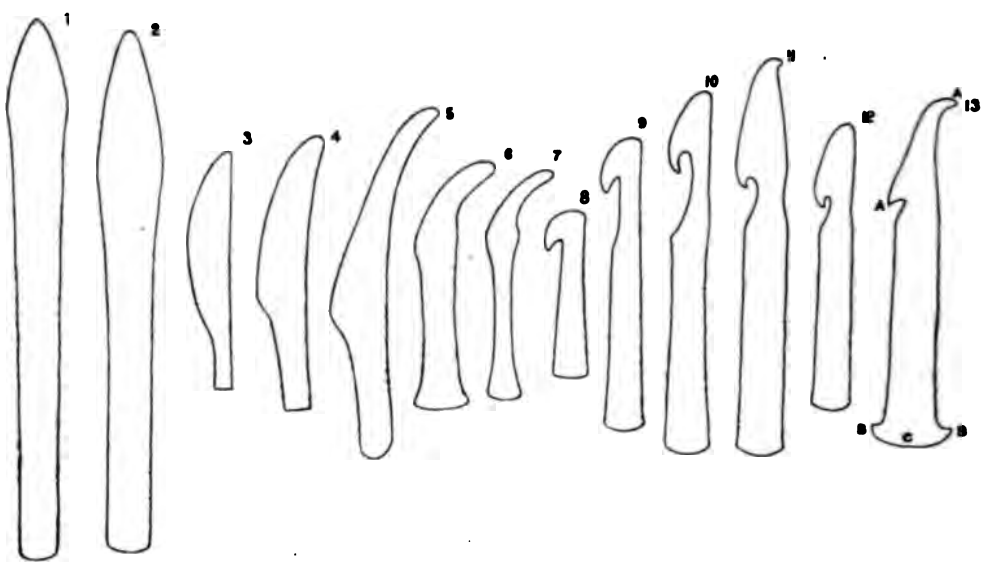
Egypt. **Petrie.**

Egyptian Cutting-out Tools. By W. M. Flinders Petrie, Edwards' Professor of Egyptology at University College. **123**

The use of special tools for cutting out textile fabrics has not yet been recognised in Egypt, nor perhaps elsewhere. When we notice the very elaborately made clothing of the Eighteenth Dynasty and later, and when we handle the exquisitely fine linen,

it is obvious that there must have been some efficient means of cutting out such materials. So far as we know shears or scissors are of Italic origin, and were quite unknown in the East until Roman times; therefore some form of knife must have been used as we now use scissors.

A peculiar class of knife, marked here 9 to 13, has long been known in museums; it is common, and appears to have been a personal tool and not a trade tool, as it is



[. . *1st Dynasty* . .] [. . . . . *12th Dynasty* . . . . . .] [. . *13th–14th* . .] [. . . . . *18th–19th Dynasties* . . . . .]

EGYPTIAN CUTTING-OUT TOOLS. SCALE, 1 : 4.

found singly in graves along with the tweezers, the mirror, and other personal objects. The cutting edges are at A–A (called here the main edge) and B–B (called here the butt edge); the remainder of the outline is smooth and rounded, suitable for holding in the hand.

As to the use of it we may set aside leather cutting, as the tool for that is often shown on the monuments, and was a short axe-like blade set in a rounded block of wood; the thinness of some of these knives, moreover, is quite unsuited for so tough a material as leather. The form is, however, admirably adapted for cutting textiles; the slant of the main edge enables the hand to grasp the stem clear of the cutting board. The narrow ends of the main edge, especially in 11 and 13, enable the user to see clearly the position of the cut.

The butt edge is a further evidence of its use; for in thus slicing textiles, tough threads, or some not well cut, would drag, especially in narrow gores; in such case a rocking cut with the butt edge would be required to chop through them.

If we once recognise the use of these tools we may see other examples of the cutting-out tool in earlier times.

No. 1 is a copper tool with a main edge on each side at the top; while all the rest of the length and the butt was smoothed for holding. This belonged to a domestic of King Zer, of the First Dynasty, about 4700 B.C.

No. 2 is a similar knife of copper; bought in Egypt, locality unknown. Both 1 and 2 are clearly not for ordinary cutting, as of meat, but are suited for outline cutting on a board.

No. 3 is the usual type of copper knife of the Twelfth Dynasty, here given to show how the cutting-out knives 4 and 5 have been specialised by only forming the

edge where it can cut on a board while held in the hand. None of these have butt edges, but were set in wooden handles.

Nos. 6 and 7. The butt edge, for chopping through threads, comes into use at this point, and the main cutting edge is more curved and thrown back.

Nos. 8 and 9. The width of the blade seems to have been felt to be a disadvantage in seeing the end of the cut; so the main edge was brought forward and ended below in a point or hook in advance of the handle. This type begins probably in the Thirteenth or Fourteenth Dynasty.

Nos. 10, 11, and 12. The type is very common in the Eighteenth Dynasty. The butt edge was widened more and more.

No. 13. Lastly, in the Nineteenth Dynasty the butt edge projects in two points at the sides. After this date the form seems to have passed out of use. What cutting-out tool was used between 1100 and 300 B.C. we do not yet know.

This whole class of outline cutters for use on a board should be worked out in other countries for comparison. Perhaps some anthropologist will follow this new type elsewhere. W. M. FLINDERS PETRIE.

Totemism. **Haddon.**

Totemism: Notes on Two Letters published in the "Times" of September 3rd and 7th, 1901. By A. C. Haddon, ScD., F.R.S. **124**

Under the titles of *A New Record of Totemism*, describing what he believes to be an important discovery of worked flints, and *The Early Man and His Stones*, the Hon. Auberon Herbert has written letters to the *Times* of September 3rd and 7th respectively, which are as sensational as they are long. It is well recognised that those who may be termed outsiders often make fruitful suggestions or even important discoveries which have been overlooked by the professional teachers or investigators of a particular branch of science. Scientific men heartily recognise the labours of amateurs when they are carried out in the true scientific spirit, and all our museums have been enriched by collections amassed by enthusiasts from the mere "collector" to the erudite expert. Mr. Herbert will doubtless have more than one opportunity of presenting his evidence before anthropological or antiquarian experts, and he may rest assured that it will receive due consideration. The lesson of the first discovery of stone implements has not been forgotten.

Mr. Herbert claims that certain gravel beds in the valley of the Avon in South Hampshire extending over a tract of country for some 20 miles in length and of considerable breadth and from three to seven feet in depth practically consist of "stones handled "and worked by the earlier races; and, one may add, representing the strongest and "deepest feelings of their life . . . The gravel beds may be called, without "exaggeration, a mass of worked stones . . . What are these stones? Certain "well-marked types are constantly repeated, and I do not think that one can resist the "belief that the greater number of the stones are representations of the totems of the "tribes. They seem to be a new volume of *Totemism* suddenly placed in our hands. "Many of the stones may be holy stones, amulets, or stones consecrated. Some may "have been cut for purposes of decoration. There is also an interesting class of stones "which, if I am right, were cup stones used as sacrifices. But I think all these other "classes are subsidiary to the totem class—that is, to the stones which represent some "animal or object which existed as the totem and had a sacred character. To make "matters more clear I will presently return to the subject of the totem, for unless one "understands something of the totem, one cannot understand the stones."

A description is then given of a number of forms which appear to the writer of the letter to resemble suns, moons, pyramids, snakes, fish, seals, teeth, tusks, mountains, peeks, mountain ranges, flames, animals, parts of the body, and so forth. "There are

" also a large number of stones which are, so to speak, only ear-marked. That is to " say, the medicine man has placed his mark on them, has initialled them, made them " magical or holy. It is only by rather close observation that you will detect these " marks, but I think there can be little doubt about them . . . They seldom, if " ever, treat their stones in vulgar fashion. They are careful and almost tender in " dealing with whatever seems to them strange and mysterious. There is no childish " hacking to see what the new thing is." We must do Mr. Herbert justice to state that he says he puts forward his "interpretations with great reserve"; but, on the other hand, it is evident he is a strong believer in his assumptions, which certainly appear incredible to scientific students.

It is most remarkable that Mr. Herbert does not once refer to his finding any implements, all his specimens belong to a very different category. If his stones were worked by man there would surely have been an immense number of tools and weapons in the same deposits. It is well known that many uncritical collectors have been only too ready to recognise natural forms in concretions and in adventitiously flaked flints, but until those in question have been examined by competent authorities it would not be fair to prejudice Mr. Herbert's proposition. There are, however, very strong grounds for assuming that they are not artefacts. Mr. Herbert hopes other persons will examine other gravel beds. There is no doubt that innumerable forms similar to those described by him will be found in almost any gravel pit; doubtless also many very similar specimens could be found *in situ* in the majority of quarries of the upper chalk.

By a strange coincidence, in the current number of the *Bulletins et Mémoires de la Société d'Anthropologie de Paris* (V^e^ série, Tome II., 1901, p. 166) there is a paper by A. Thieullen, entitled "*Deuxième étude sur les pierres figures a retouches intentionnelles a l'époque du creusement des vallées quaternaires.*" M. Thieullen exhibited before the Society a number of stones with rounded bosses which approximately represent a fish, a human right foot, the head of a horse, camel, roe deer, duck, and other animals, these are claimed to have been slightly improved, usually by the addition of eyes, by the palæolithic artists. He complains that when he exhibited his specimens and delivered his arguments before the International Congress of Anthropology on Archæology at Paris in 1900 he was received with jests. The prehistoric archæologists of Paris, with few exceptions, deny human workmanship in the figures, whereas, according to him, their *confrères* of the provinces labour to elucidate the problem. "Where, then," says he, "shall we appeal? Must one await a future generation of prehistorians free at length from prejudice?" It does not follow that every collector of stones that have a remarkable appearance is a Boucher de Perthes. The French enthusiast compares his specimens with the fetishes of various savage peoples. Certainly it is true that primitive folk do employ natural or slightly worked stones as fetishes or as charms for magical purposes, but that proves nothing in the present instance.

Three questions are started by Mr. Herbert's letter: (1) the age of gravel beds; this can only be settled by geological evidence. (2) The natural or artificial production of the forms of the stones; which can only be proved by an examination of the stones and a comparison with others that are known to be natural stones or known to be artefacts. (3) Assuming for the moment the artificial character of any of them, what were they fashioned for? Mr. Herbert with marvellous temerity rushes to the conclusion that they were "totems."

Totemism has too long been a "blessed word," and the time has arrived when strong protest must be made against the misuse of the term. There are many animal and plant cults in the world, totemism is one of them; indeed, it is probable that what is described as totemism among one people may be different from what is called totemism elsewhere. Should this prove to be the case, the term should be restricted to practices and beliefs which are undoubtedly similar to those of the Ojibway cult. It is entirely

unwarrantable to speak of every animal cult as totemism : the elucidation of primitive beliefs is rendered more difficult—one might say it is made almost impossible—by such looseness of terminology. It is not going too far to assert, whatever the stones may be, they can never be proved to be totems or representations of totems. A. C. HADDON.

England : Skull. **Layard.**

Notes on a Human Skull found in Peat in the Bed of the River Orwell, Ipswich. By Miss Nina Layard (*cf.* MAN, 1901. 131). **125**

This skull was obtained by the writer in January last from the captain of a dredger employed on the River Orwell at Ipswich. It was found when deepening the channel in May of last year. After working out the overlying mud, a bed of peat was reached, which was in such a dry condition that it choked the machinery. As nearly as could be estimated the skull was found embedded in the peat at a depth of about four feet. After being dredged up it was rescued by the captain, and for nine months remained hoisted on a pole in the dredger, exposed to wind and weather. The skull was very black when first found, but in course of time became bleached. Some oil dropping upon it from the machinery above gave it its present brown appearance. One side of the skull is much worn away by exposure to the air and moisture, while the other side is almost perfect.

In February last the writer presented the skull to the Royal College of Surgeons, and Dr. Stewart has kindly sent the following measurements :—

Circumference - 530 mm.	Capacity - 1,570 c.c.	Orbital width - 37 mm.
Length - - 188 mm.	Basi-nasial length 101 mm.	„ height - 29 mm.
Breadth - - 140 mm.	Breadth index - 74·5	„ index - 78·4
Height - - 133 mm.	Height index - 70·7	

Phys. Anthropology : Brain. **Symington.**

On the Temporary Fissures of the Human Cerebral Hemispheres, with Observations on the Development of the Hippocampal Fissure and Hippocampal Formation. By Prof. J. Symington, M.D., Queen's College, Belfast (*cf.* MAN, 1901. 131). **126**

This paper discussed the views recently published by Hochstetter, who maintains that the so-called temporary or transitory fissures of the human cerebral hemispheres, which have been described by so many anatomists as existing towards the end of the third and during the fourth months of fœtal life, are not present in the fresh brain, but are the products of commencing maceration and putrification. The author of the paper admitted that the frequency of the occurrence and the depth of these fissures had been exaggerated, but he showed a number of photographs of specimens, both macroscopic and microscopic, in support of the views that they did occur in well-preserved material. He admitted, however, that the arcuate fissure, even if not an artificial product, had no morphological significance, and that its posterior part had nothing to do with the hippocampal fissure. He also exhibited a series of sections of the brain of a human fœtus in which the hippocampal fissure and the hippocampal formation could be traced from near the temporal pole of the hemisphere upwards and forwards towards the frontal end of the brain, dorsal to the developing transverse commissures. Attention was directed to the interest of these facts in connection with the position of the hippocampal fissure and formation in the marsupialia and monotremata where they occupy a similar position throughout life. These observations also support the opinion hitherto based mainly on comparative anatomy, that the rudimentary grey and white matter existing on the dorsal aspect of the adult human *corpus callosum* is the remains of a hippocampal formation.

Egypt. **Myers.**

The Bones of Hen Nekht, an Egyptian King of the Third Dynasty. By Charles S. Myers (*cf.* MAN, 1901. 131). **127**

From archæological data, it appears that Hen Nekht ruled over Egypt in the Third Dynasty, about 4000 B.C. His tomb, with its contents of bones and pottery, was discovered last season near Girgeh, by Mr. John Garstang, to whom my thanks are due for permission to publish these remarks before they are included in the official report, which will appear later through the aid of the Egyptian Research Account.

The bones of Hen Nekht are interesting, not only because he is by far the earliest known king whose remains have been found, but because they are the first which can

SIDE.

BACK.

FRONT.

TOP.

with any certainty be dated as belonging to the Third Dynasty. They proclaim him to have been a man of unusual height. His stature probably exceeded 1870 millimetres, while the average stature of later and prehistoric Egyptians was 1670 millimetres. The proportions of his long bones to one another were such as characterise negroid skeletons, a condition frequently observed in the prehistoric period, and commonly in the later period of the early empire. The skull was very massive and capacious, and extraordinarily broad for an Egyptian, the cranial index coming almost within the bounds of

brachycephaly. Its features agreed more closely with those of dynastic than with those of prehistoric skulls.

We turn now to history for the mention of an early Egyptian king of phenomenal stature. To such a king both Manetho and Eratosthenes allude. According to the former historian he was Sesochris, penultimate king of the Second (Thinite) Dynasty; according to the latter he was Momcheiri, first king of the Third (Memphite) Dynasty. It is in the highest degree probable that these are two names of one and the same king. The view I here offer seems to solve many difficulties.

Mr. Randall-MacIver's measurements make it probable that from the late prehistoric times onward, a people distinguished by broader heads, longer noses, and other characters gradually made their way and became absorbed into the long-headed population of This and its neighbourhood. These broader-headed people formed the ruling class of the earliest dynasties. According to history and tradition they founded Memphis, and doubtless multiplied there. By the Third Dynasty, according to Manetho, they beganto build houses of hewn stone, and probably they constructed the earliest Egyptian pyramids. They developed at Memphis a remarkable school of sculpture, soon producing the most life-like wooden statue of a man that has ever been made; he, too, was broad-headed. Up to the time of Hen Nekht, the broader-headed line of kings styled themselves Thinite, and continued to be buried near This, in conformity with the ancient tradition of the people with whom they had come into contact. In the end, however, Memphis outvied This, and kings who succeeded Hen Nekht began to forsake the simple Thinite burials for the pyramids of Saqqarah, Gizeh, and Abousir. Thus Hen Nekht may be considered in name and culture to be of the Third, or Memphite Dynasty; but, by his burial near This, came to be regarded as belonging to the previous Thinite Dynasty.

The broader-headed race above mentioned is commonly thought to have arrived first in the Nile Valley at Koptos (Quft) from Punt, a land sacred to the later Egyptians, the situation of which it is conjectured was near Somaliland and the opposite coast, There is, however, some geological evidence to show that the Red Sea extended in historic times through the lakes near to Ismailia. Accordingly the people of Punt, wandering northward from their home along the shores of the Red Sea, could conceivably have made their way with ease to the Nile Valley nearer Memphis. It is, however, not less probable that Asia rather than Punt was the home of this broader-headed race. The earliest dynastic Egyptians used the Babylonian seals and the Babylonian cubit. To Asia and Central Europe we are wont to look for the broader-headed people. Moreover, according to the Greek legend,* Memphis was founded by the marriage of Memphis, daughter of the Nile, with Epaphus, who born of the Grecian Io (Isis) was carried off when a babe to Syria, and brought back by his mother to Egypt.

Scotland: Pigmentation. **Gray: Tocher.**

The Frequency and Pigmentation Value of Surnames of School Children in East Aberdeenshire. By J. F. Tocher, F.I.C., and J. Gray, B.Sc. **128**

In the course of a pigmentation survey carried out by us in East Aberdeenshire in 1896 and 1897 we obtained the statistics of the surnames and pigmentation of 14,561 (practically the whole) school children there. An analysis of the physical characteristics, apart from the surnames, has already been published.† The present paper deals with the distribution of the frequency of surnames and their correlation with pigmentation. We have found that among the 14,561 children there are 751 different surnames. The frequency of these surnames varies between 1 and 267, Milne being the most frequent, the next in order being Smith, Taylor, Stephen, and Bruce. If the surnames are

* *Cf.* Ridgeway, *Early Age of Greece*, I. 217. † *Journ. Anthr. Inst.*, Vol. XXX., pp. 104-125.

arranged in order of frequency a curve representing the frequency takes the form roughly of a rectangular hyperbola. The distribution of surnames is very unequal: for example, one-half of the population has to be content with 12½ per cent. of the surnames, while one-half of the surnames is monopolised by 950 persons. Hereditary surnames were not in common use in Scotland until the thirteenth and fourteenth centuries. There is a presumption, therefore, that the present possessors of surnames inherit some of the physical characteristics of ancestors of that date. It becomes necessary to investigate the origin of surnames. We have divided them broadly into two classes: (1) Lowland, including names of Anglo-Saxon, Norman, and Scandinavian origin; (2) Highland, including names derived from the names of Highland clans. Of the 751 surnames, 63 were Highland, representing 13–14 per cent. of the population. It is interesting to note that in a previous investigation* we came to the conclusion, from an analysis of the measurements of the adult population, that the Highland element was present to the extent of 14 per cent. in East Aberdeenshire. We have calculated the pigmentation value of the hair and eyes for the 59 most frequent surnames, and arranged them in series according to pigmentation. We find that there is a wide variability in the pigmentation of different surnames, pointing to the conclusion that septs or clans, as represented by surnames, tend to retain distinct physical characteristics. Amongst the darkest in the series we find surnames common in fishing communities. This supports the tradition that the fishing population on the east coast of Scotland is of Belgian origin, since the Belgians are the darkest people of Northern Europe. We find that the pigmentation of Highland surnames corresponds closely with the pigmentation in their districts of origin. An example of this is seen in the blonde Frasers, having their origin in the blonde Inverness district, and dark Robertsons and Gordons in dark Perthshire and West Aberdeenshire. The surnames of Wallace, Pirie, Grant, Park, and Birnie, we find, have strong blonde tendencies, while the surnames of Cordiner, Cruickshank, Stephen, Strachan, Buchan, Paterson, and Whyte are darkest in our list. The surnames having the largest percentage of red hair are Rennie, Scott, Grant, and Thomson, and those having the least percentage are Johnston, Walker, Burnett, Forbes, and Watson.

The validity of these conclusions depends on whether they are confirmed by a complete survey of the whole of Scotland, which, we hope, may be carried out at an early date.

Linguistics. **Frazer.**

Men's Language and Women's Language. By J. G. Frazer, M.A., Litt.D. **129**

In *The Fortnightly Review* for January 1900 I collected evidence as to certain differences of speech between men and women which have been observed in some South American tribes, and I suggested that such differences may perhaps furnish the clue to the origin of gender in language. Whatever may be thought of that suggestion, it seems desirable to bring together all reported cases of divergence of speech between the sexes, as these can hardly fail to be philologically interesting. Hence I venture to submit to readers of MAN the following passages which I have lately met with in D'Orbigny's well-known work on the South American Indians (*L'Homme Américain*, Paris, 1839). The writer spent about eight years with a French scientific expedition exploring a great part of South America. The Chiquitos Indians to whom he here specially refers are a considerable tribe, or rather nation, inhabiting the dense forests of Eastern Bolivia. Their language, according to D'Orbigny, is one of the most copious and complete in America. Speaking of the South American languages in general he says: "Un autre genre d'exception a donné lieu à beaucoup de "réflexions; dans telle langue, les mots employés par l'homme sont, en majeure partie, "differens de ceux qu'emploie la femme, où chaque mot, en passant par la bouche de

* See *Proc. Brit. Assoc.*, Bradford, 1900.

" cette dernière, prend une terminaison distincte. La langue des Chiquitos offre, au plus " haut degré, ce caractère ; mais dans les autres il se réduit, lorsqu'il s'y trouve, aux " titres de parenté. Depuis bien longtemps* on a expliqué cette anomalie, par " l'habitude de certains peuples conquérans (des Guaranis surtout), de tuer les hommes " et de garder les femmes, supposition qui nous paraît assez probable" (*L'Homme Américain*, I., p. 153). Again, in treating specially of the Chiquito nation, he says : " Une anomalie singulière se présente dans la langue chiquita, où, pour beaucoup de " choses, l'homme emploie des mots différens de ceux dont se sert la femme, tandis que " pour les autres, la femme emploie des mots dont l'homme se sert, en se contentant d'en " changer la terminaison " (*op. cit.* II., p. 135). Again, speaking of the same language, he remarks : " Une particularité de cette language, c'est la différence d'expression des " mêmes objets pour les deux sexes. Non-seulement les noms des objets indiqués par " la femme ont une terminaison autre que pour les hommes, mais encore il y a souvent " des mots tout à fait dissemblables ; ainsi l'homme exprime père par Iyàĭ et la femme " par Yxupu (prononcez Ychoupou) " (*op. cit.* II., p. 163). J. G. FRAZER.

REVIEW.

Greece : Prehistoric. **Hall.**

130

The Oldest Civilisation of Greece : Studies of the Mycenæan Age. By H. R. Hall, M.A., Assistant in the Department of Egyptian and Assyrian Antiquities, British Museum. London : David Nutt, 1901. 8vo, pp. xxxvi, 346. Price 15*s.*

Two books dealing with the never-ending Mycenæan question have lately been given to the world. With the first of the two to appear we have not to deal (it is, in fact, incomplete) ; nor, indeed, does it proceed on the same lines as Mr. Hall's work.

The latter is an attempt to do for the controversial questions, inspired by the now enormous mass of "Mycenæan" material, what has already been done for the material itself by Schuchhardt, Perrot, and Tsountas. The writings of these three scholars do not pretend to deal with other than ascertained facts, though they do not indeed always escape the imputation of regarding as fact what should really only be treated as well-supported hypothesis. Mr. Hall's object, on the other hand, is not so much to give a *resumé* of discoveries up to date, but rather with the mind of an unprejudiced critic, to weigh the import of these discoveries and of the theories based on them. Without laying down any definite theory of his own, he holds a middle course between the views of those who argue for extreme limits of date ; and, while avoiding mere negations, he has, in our opinion, gone far in the direction of "properly basing" the question.

The book is divided into eight chapters, comprising nearly 300 pages, and amply illustrated by 75 cuts, several of which are from unpublished objects in his own Department of the British Museum.

It is the special merit of this book that in it we have, for the first time, a careful and judicial estimation of the evidence to be obtained from Egypt by a specialist in the archæology of that country. We have only to turn to the table given on page 76, where we may see, at a glance, the chief items of evidence for Mycenæan dating and the respective value of each item. Mr. Hall never forgets to warn his readers of the danger of accepting Egyptian evidence without hesitation, more especially in the case of scarabs. But, after all, even if scarabs were banned as evidence, ample material would still remain. For instance, there are the Tell-el-Amarna deposits of 1400 B.C., with their wealth of Mycenæan vase-fragments, as well authenticated a criterion as could be wished, and no archæologist can overlook them. Mr. Hall, with praiseworthy discernment, carefully sifts the good from the bad—or doubtful—evidence, a most important matter.

* Père Raymond Breton, *Dictionnaire caraïbe*, p. 229, publié en 1665.

Equal caution must be employed in treating evidence from Cyprus, and here again we think Mr. Hall has done well. We do not understand how archæologists can shut their eyes to the fact that Mycenæan remains in Cyprus last down to the eighth century B.C. (possibly even later). On the other hand, it would be equally absurd to draw the opposite conclusion that what is late in Cyprus must also be late at Mycenæ or Ialysos. The circumstances easily admit of explanation. Always ultra-conservative, Cyprus, which probably only felt the influence of Mycenæan civilisation towards its decline in Greece, naturally retained it for several succeeding centuries, during which it can hardly be said to have been affected by the Dorian invasion. Surely we may see in the legend of the colonisation of Salamis by Teucer, supported, perhaps, by the wonderful finds at Enkomi, traces of an Achæan settlement subsequent to the Trojan War, which was only an offshoot of the general stream of migration from West to East.

So far we are arguing with Mr. Hall that the "working hypothesis" of the Mycenæan question is to be accepted, and that its "Blütezeit" is to be regarded as lasting from about 1600 B.C. to 1200 B.C., first in Crete, afterwards under the Achæan hegemony at Mycenæ; that the Dorian migration took place about 1000 B.C., and that the Achæans, or Mycenæans were then driven out of the mainland of Greece.

Further, we are entirely at one with him in his incidental treatment of the Homeric question. Every scholar is familiar with the archæological difficulties which this presents, but many are too much occupied with dovetailing them into their own theories to treat them with impartiality.

Mr. Hall aims a few gentle shafts at Professor Ridgeway and his Pelasgian theory, and we think he is right in urging that there is no need to identify the Mycenæan civilisation *exclusively* with the Pelasgians; nor, on the other hand, to confine it exclusively to the Achæans or any other race.

One of the most valuable features of the book is the diagram of an approximate chronological scheme which, by-the-bye, does not follow page 292, as indicated in the contents, but page 324. Where all is admittedly tentative and hypothetical we refrain from criticism of detail, but it might have been an improvement if the arrangement had been different, the dates in the vertical columns, and the localities in the horizontal.

Space forbids us to dwell on the many subjects suitable for comment which Mr. Hall's luminous and suggestive chapters present, but a few small points, perhaps, call for criticism. The title of the illustration on page 24 is unfortunate; we fear the L.C.C. would hardly pass such an edifice as a "model" dwelling. We confess to a personal prejudice against the copulated "æ" which is used (but not quite consistently); but printers are notoriously difficult to convert to the more correct typography. Mr. Hall writes well and clearly throughout, but he should try to avoid the vulgarism of the "split infinitive." H.

PROCEEDINGS OF SOCIETIES.

Proceedings. British Association.

Anthropology at the Glasgow Meeting of the British Association for the Advancement of Science (September 11th-18th, 1901). 131

The Anthropological Section of the British Association met at Glasgow in the new Anatomy Department of the University, the formal opening of which took place on the first afternoon of the meeting. The president of the section, Professor D. J. Cunningham, M.D., F.R.S., of Trinity College, Dublin, took as the subject of his inaugural address, "The Human Brain, and the part which it has played in the Evolution of Man," and discussed the relations which are found to exist during fœtal life between the brain itself and the brain case, laying particular stress upon the specifically human

development of the parietal lobe at the expense of the occipital, and on the importance of the "insular district" as the seat of the brain centres for the arm, face, and mouth, and consequently for the higher activities of speech, gesture, and technical skill. "It is certain," he concluded, "that these structural addition to the human brain are no recent "acquisition by the stem-form of man, but are the result of a slow evolutionary growth "—a growth which has been stimulated by the laborious efforts of countless generations "to arrive at the perfect co-ordination of all the muscular factors which are called into "play in the production of articulate speech;" and further, if this be so, "it would be "wrong to lose sight of the fact that the first step in this upward movement must have "been taken by the brain itself. Some cerebral variation—probably trifling and "insignificant at the start, and yet pregnant with the most far-reaching possibilities— "has in the stem-form of man contributed that condition which has rendered speech "possible. This variation, strengthened and fostered by natural selection, has in the "end led to the great double result of a large brain with wide and extensive association "areas and articulate speech, the two results being brought about by the mutual reaction "of the one process upon the other." The address will be found printed in full in the *Proceedings of the British Association* (*Glasgow*) 1901, and in a current number of *Nature*. A full abstract of it appeared in the *Glasgow Herald* of September 13th and in the *Times* of September 14th.

The Glasgow meeting was noteworthy for the unusual number of papers on points of human anatomy. Some of these, it is true, were hardly of a direct anthropological bearing, but the presidential address showed clearly enough the necessity of confronting from time to time the current speculations about the or gins of speech and culture with the data of brain-morphology. Scottish ethnology was but poorly represented; there were fewer ethnographic papers than usual; and folklore and kindred topics were almost absent. Archæology, on the other hand, both local and general, was prominent, and considerable interest was aroused by the group of good papers and reports on the antiquities of Crete and the Syrian coast. A full list of the reports and papers follows: those to which the words "MAN, 1901, below" are appended will be published wholly or in abstract in subsequent numbers of MAN.

ANTHROPOGRAPHY.

PROF. CLELAND, F.R.S.—*The Cartilage of the External Ear in the Monotremata, in Relation to the Human Ear.* In echidna the tube of the ear shows 16 bars united by a continuous line of cartilage, and the tube expands into a pinna of enormous size, which had hitherto escaped notice In ornithorhynchus the tube is not broken into bars separated by fissures, and the pinna, hitherto undetected, is small, but of a kind not unlike that found in echidna. Discussion: Sir Wm. Turner, F.R.S., Prof. Macalister, F.R.S., Prof. Sherrington, F.R.S.

J. F. GEMMILL, M.D.—*On the Origin of the Cartilage of the Stapes and on its continuity with the Hyoid Arch.* The series of sections exhibited shows that in the human subject the whole of the cartilage of the *stapes* is developed independently of the periotic capsule, and that it belongs to the hyoid bar. The sections also illustrated the fate, at different stages, of that part of the hyoid bar which lies between the *stapes* and the styloid process. The *incus* represents the primitive suspensorial element, *i.e.*, the hyo-mandibular. Discussion: Sir Wm. Turner.

MISS NINA LAYARD.—*Note on a Human Skull found in Peat in the Bed of the River Orwell, Ipswich.* (MAN, 1901, 125.) The skull was exhibited. Discussion: Prof. Macalister said the skull was of the same type as those found in the fen district, which he had always associated with the pre-Roman Britons.

PROF. A. MACALISTER, M.D., LL.D., F.R.S.—*Some Notes on the Morphology of Transverse Vertebral Processes.* The application of this term in the descriptions of

the several regions of the human spine is unsatisfactory, and the author has endeavoured to determine, by embryological evidence, the morphological relations of the several parts of the neural arch. The factors which cause the differentiation are the juxtaposition of the rib and the variable relations of the arch to the surrounding muscles.

Prof. A. Macalister, M.D., LL.D., F.R.S.—*A Note on the Third Occipital Condyle.* There are two structures comprised under this name, one a mesial ossification in the sheath of the notochord, and the second a lateral, usually paired, form of process, caused by the deficiency of the mesial part of the hypochordal element of the hindmost occipital vertebra with thickening of the lateral portion of the arch.

Principal Mackay, M.D., LL.D.—*On Supra sternal Bones in the Human Subject.* Discussion: Prof. Cleland, Prof. Paterson.

Prof. J. Symington, M.D.—*On the Temporary Fissures of the Human Brain, with Observations on the Development of the Hippocampal Fissure and Hippocampal Formation.* (Man, 1901. 126.)

J. F. Tocher, F.I.C., and J. Gray, B.Sc.—*The Frequency and Pigmentation Value of Surnames of School Children in East Aberdeenshire.* (Man, 1901. 128.) Discussion: Prof. Cunningham observed that, unfortunately, the paper was dealing with names that extended all over Scotland, while it studied them as applied to a limited district only, and discussion upon it could only be of value when they got a survey on similar lines of the whole of Scotland. Mr. Tocher and Mr. Gray proposed to make a survey of the school names of the whole of Scotland correlated with the pigmentation of hair and eyes, and their more extensive report would be extremely valuable for discussion. He wished to know why the Macdonalds were credited with having inherited their fair hair from Scandinavian ancestry, whereas all the Dalriadic Scots came from Ireland in the third century, and their ancestors in the third century, as far as they could discover, had light brown hair and blue eyes. A committee of the Association was appointed to assist Messrs. Tocher and Gray in their researches.

W. M. Douglas. — *Personal Identification: a Description of Dr. Alphonse Bertillon's System of Identifying Fugitive Offenders.* The practicability of the system for police purposes had been tested by the writer, and it had been demonstrated that men of ordinary intelligence can master its apparent intricacies and apply it successfully. Discussion: Dr. Garson congratulated Glasgow on the energetic expert who had charge of this important division. The colour of the hair and the eye was practically useless for identification, while the form of the nose and ear was most important. Photographs for the purpose of identification were of no value; but everyone carried in his finger prints an almost absolute means of identification. The chances of two persons having the same finger prints was something like one in 64,000,000,000.

Ethnography.

Report of the Ethnographic Survey of Canada. (Man, 1901. 133.)

J. O. Brant Sero.—*Dekanawideh, the Law-Giver of the Caniengahakas.* (In full, Man, 1901. 134.)

Hesketh Prichard.—*The Tehuelche Indians of Patagonia*, to be published shortly in full.

Seymour Hawtrey.—*The Lengua Indians of the Gran Chaco*, to be published in full in the *Journal of the Anthropological Institute.* Discussion: Mr. Millington, Mr. Balfour, Mr. Myres.

Dr. F. P. Moreno.—*Notes on Argentine Anthropo-geography.* Communicated to the geographical section: to be published shortly in full.

W. H. R. Rivers, M.D.—*On the Functions of the Maternal Uncle in Torres Strait.* (Man, 1901. 136.) To be published in full in the Report of the Cambridge Expedition to Torres Strait.

W. H. R. RIVERS, M.D.—*On the Functions of the Son-in-Law and Brother-in-Law in Torres Strait.* (MAN, 1901. 137.) To be published as above.

C. S. MYERS, M.A.—*Some Emotions in the Murray Islanders.* (MAN, 1901, below.)

W. CROOKE.—*Notes on the proposed Ethnographic Survey of India.*

REPORT of the *Skeat Expedition to the Malay Peninsula:* section on *Malay Industries.* (MAN, 1901, below.) The rest of the report of the expedition will be found in *Proc. Brit. Assoc.*, 1900 (Bradford) and 1901 (Glasgow).

W. W. SKEAT, M.A.—*The Sakais and Semangs: Wild Tribes of the Malay Peninsula.* To be published in full in the *Journal of the Anthropological Institute.*

N. ANNANDALE and H. C. ROBINSON.—*Anthropological Notes on the Sai Kan, a Siamo-Malayan Village in the State of Nawnchik (Tojan).* (MAN, 1901, below.)

R. SHELFORD, M.A.—*A Provisional Classification of the Swords of the Tribes of Sarawak,* to be published.

FOLKLORE, &C.

R. A. S. MACALISTER, M.A.—*Notes on some Customs of the Fellahin in Western Palestine.* (MAN, 1901, below.) Discussion: Mr. Crooke commented on the wide range in the East of the marks on walls and lintels, described by Mr. Macalister.

D. MACRITCHIE.—*Hints of Evolution in Tradition.*

J. S. STUART GLENNIE.—*Magic, Religion, and Science.*

GENERAL.

REPORT of the Committee on the Registration of Anthropological Photographs.

REPORT of the Committee on the State of Anthropological Teaching in the United Kingdom and elsewhere.

ARCHÆOLOGY.

REPORT.—*On the Age of Stone Circles: Excavations at Arbor Low* (MAN, 1901, below); details in full in *Proc. Brit. Assoc.*, 1901 (Glasgow). Discussion: Mr. Lewis observed that it would be a mistake to suppose that these circles are all of the same age. Special local types are found in Aberdeenshire, Inverness-shire, and on the west coast of Scotland; and in England the types are different again.

W. ALLEN STURGE, M.D.—*On the Chronology of the Stone Age of Man, with especial reference to his co-existence with an Ice Age.* (MAN, 1901, below.) Discussion: Sir John Evans, Professor Kendal, Mr Longe, Dr. Munro, Professor Macalister.

G. COFFEY.—*Naturally Chipped Flints for comparison with certain Forms of alleged Artificial Chipping.* A series of flints from the Larne gravels and North of Ireland beaches was exhibited showing different pieces chipped by the action of the sea; also a number of flints, collected on Ballycastle beach, which had been chipped by last winter's storm. These Nature-dressed chips so closely resemble the alleged artificial chipping of the neolithic implements as to prevent any certain conclusion being reached as to what really is artificial chipping.

EBENEZER DUNCAN, M.D., and T. H. BRYCE, M.A., M.D.—*Remains of Prehistoric Man in the Island of Arran.* (MAN, 1901, below.) To be published more fully in the *Journal of the Anthropological Institute.* Discussion: Sir William Turner, Professor Macalister, Mr. Somerville, Dr. Garson.

MISS NINA LAYARD.—*An Early Palæolithic Flint Hatchet with alleged Thong-marks.* The implement in question was found in Levington Road, Ipswich, at a depth of about five feet. In depressions about the butt-end the natural skin of the flint nodule remained, and it was contended that these patches showed traces of wear; and that this wear was produced by a thong. Discussion: Sir John Evans did not consider that the alleged thong was a thong, or that the patches were worn by friction.

MISS NINA LAYARD.—*Horn and Bone Implements found at Ipswich.* The specimens exhibited came from various parts of the town, and from various depths.

Some have clearly served as picks ; others, though suggestive of a pick, are too awkward for this use, though in one case the tip of the tine has been sharpened. Ten of these horns were found lying together at a depth of five to six feet together with one rudely fashioned as a knife handle. Four others were found in gravel at the depth of 23 feet, of which, however, 12 feet were made-earth. Other specimens exhibited included a bone needle, a horn awl, and a pair of bone skates from a depth of 10 feet in College Street, Ipswich.

F. D. Longe.—*A Piece of Yew from the Forest Bed on the East Coast of England, alleged to have been cut by Man.* The piece of yew was found by the author in the Kessingland "freshwater bed" belonging to the Cromer Forest-bed series, in a section exposed after a high tide at the foot of the sea cliff. It bears two oblique cuts made by some instrument "much sharper and thinner than the large manufactured imple-" ments with which we are so familiar." The author believes that the circumstances of the discovery preclude the idea that the cuts are recent, but admits that they were not noticed by him till some days afterwards, when the piece of yew was being cleaned.

G. Coffey.—*Exhibit of Manufactured Objects from Irish Caves.*

R. Munro. M.D.—*Notes on the Excavation of an Ancient Kitchen-Midden near Elie, in Fife.* (Man, 1901, below.) To be published more fully in *Proc. Soc. Anthr., Scotland*, 1901.

Report.—*Excavations in the Roman City at Silchester.* The excavations of 1900 were confined to the large area situated between *Insula* XII. (excavated in 1894) and *Insula* XXII. (excavated in 1899), and extending up to the north gate and town wall. The area in question contains four *insulæ*, which have been numbered XXIII. to XXVI. Taken as a whole, the results of the season's work were fully up to the average, both in the character of the buildings uncovered and the variety and number of objects found in and about them. The quantity of pottery and a hoard of smith's tools are also quite exceptional. The objects in bronze, bone, &c., also include many interesting things. The coins found were as numerous as usual, but not very important. A detailed account of all the discoveries was laid before the Society of Antiquaries on May 23, 1901, and will be published in *Archæologia*. It is proposed, during the current year, to excavate a strip of ground east of *Insulæ* XXI. and XXII., and, if possible, to begin the systematic exploration of the grass field in the centre of the town.

J. H. Cunningham.—*The Roman Camp at Ardoch.* (Man, 1901, below.)

Thomas Ross.—*The Roman Camp at Delvine, Inchtuthill.* (Man, 1901, below.)

R. A. S. Macalister, M.A.—*External Evidence bearing on the Age of Ogham Writing in Ireland.* (Man, 1901, below.) Discussion : Mr. Coffey.

Report of the Cretan Exploration Committee. (Man, 1901, below.) The report is printed in full in *Proc. Brit. Assoc.*, 1901 (Glasgow). Discussion : Sir John Evans, Professor Macalister.

R. C. Bosanquet.—*Excavations at Præsos in Eastern Crete.* (Man, 1901, below.)

A. J. Evans, M.A., F.R.S.—*The Neolithic Site at Knossos in Crete.* (Man, 1901, below.) To be published separately in full. Discussion : Professor Sayce, Mr. Myres.

D. G. Hogarth, M.A.—*Explorations at Zakro in Eastern Crete.* (Man, 1901, below.)

R. A. S. Macalister, M.A.—*Some Results of recent Excavations in Palestine.* (Man, 1901, below.) Discussion : Sir John Evans, Professor G. A. Smith, Mr. Myres.

C. S. Myers.—*The Bones of Hen Nekht.* (Man, 1901, 127.) Discussion : Professor Macalister.

Mr. James Paton, B.A., Curator of the Corporation Museums and Galleries and Hon. Sec. of the Fine Art Section of the Glasgow Exhibition, met members of the section in the West Court of the Art Galleries in the Glasgow Exhibition, and conducted them through the collection of Prehistoric Antiquities.

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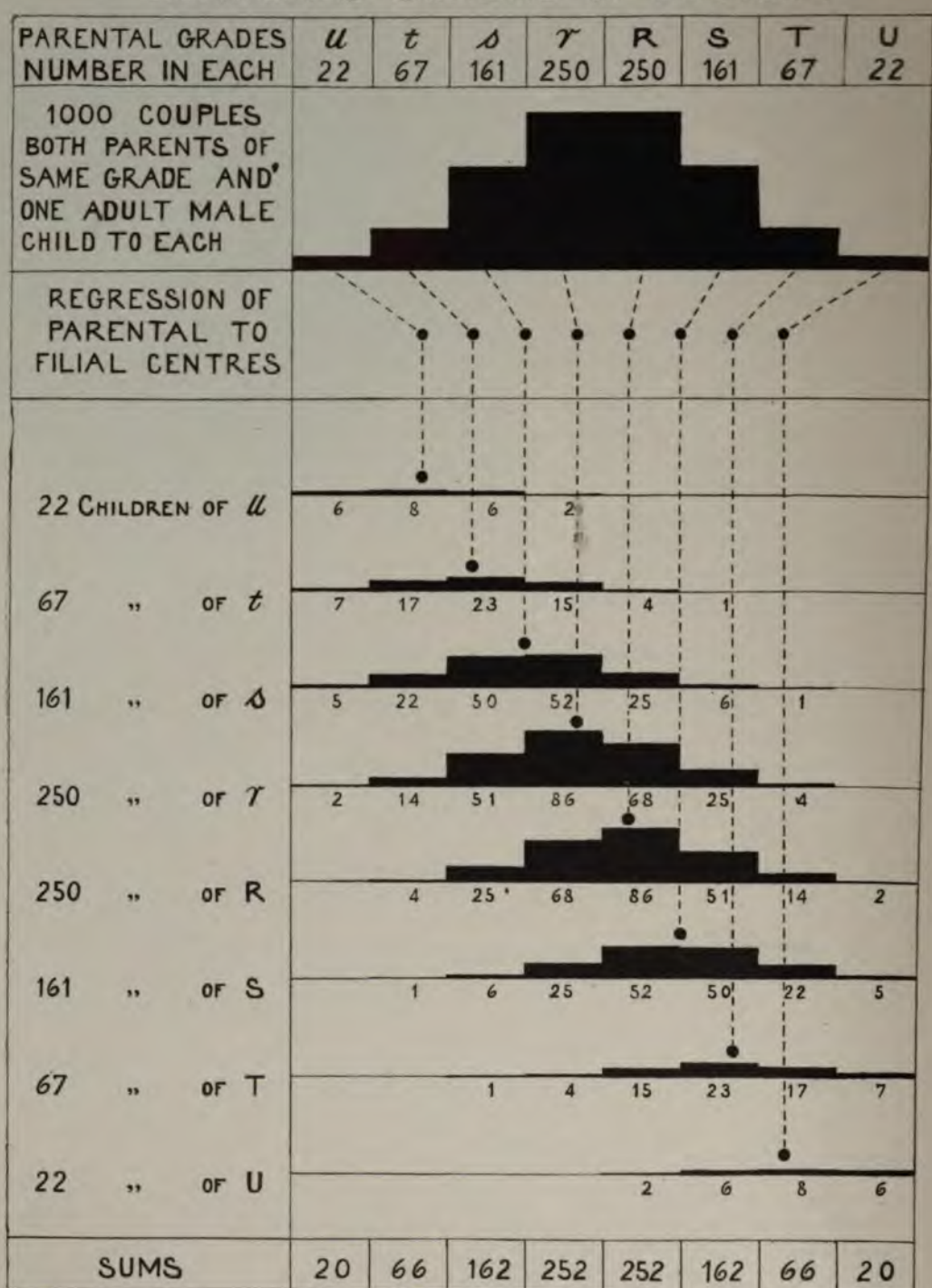
STANDARD SCHEME OF DESCENT


PARENTAL GRADES
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t 67
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R 250
S 161
T 67
U 22
1000 COUPLES BOTH PARENTS OF SAME GRADE AND ONE ADULT MALE CHILD TO EACH
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22 CHILDREN OF u 6 8 6 2
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ORIGINAL ARTICLES.

Race Improvement. **With Plate L.** **Galton.**

The Possible Improvement of the Human Breed under the existing Conditions of Law and Sentiment. By Francis Galton, D.C.L., D.Sc., F.R.S. Abstract of the Huxley Memorial Lecture, delivered before the Anthropological Institute of Great Britain and Ireland on Tuesday, October 29th, 1901. 132

The aim of the lecture is to give a scientific basis to the problem of race improvement under the existing conditions of civilisation and sentiment. It leads to many subsidiary problems, each interesting to anthropologists on its own account.

Men differ as much as dogs in inborn dispositions and faculties. Some dogs are savage, others gentle; some endure fatigue, others are soon exhausted; some are loyal, others are self-regarding. They differ no less widely in specialities, as in herding sheep, retrieving, pointing at game, and following trails by scent. So it is with men in respect to the qualities that go towards forming civic worth, which it is not necessary at this moment to define particularly, especially as it may be a blend of many alternative qualities. High civic worth includes a high level of character, intellect, energy, and physique, and this would disqualify the vast majority of persons from that distinction. We may conceive that a committee might be entrusted to select the worthiest of the remaining candidates, much as they select for fellowships, honours, or official posts.

Distribution in a Population.—It is a fair assumption that the different grades of civic worth are distributed in accord with the familiar normal law of frequency. This means nothing more than that th causes why civic worth varies in amount in different persons are numerous and act i dependently, some pulling this way, some that, the results being due to the ordinary laws of combination. As it is found that such very different variables conform fairly to this law, as Stature, Bullet holes around the bull's-eye, Error of judgment of astronomers, and Marks gained by candidates at examinations, whether in simple or in grouped subjects, there is much reason to believe that civic worth will do so also. The figures will then come out as follows:- Let the average civic worth of all the male adults of the nation be determined and its value be called M, one-half of them having less and the other more than M. Let those who have more than M be similarly subdivided, the lower half will then have M *plus* something that does not exceed a sharply-defined amount, which will be called 1°, and is taken as the unit of distribution. It signifies the height of each step or grade between the limits of the successive classes about to be described. We therefore obtain by familiar methods the result that 25 per cent. lie between M and M + 1° (call it for brevity + 1°); 16 per cent. between + 1° and + 2°; 7 between + 2° and + 3°, and 2 for all beyond + 3°. There is no outer limit; the classification might proceed indefinitely, but this will do at present. Similarly for the negative grades below M. It is convenient to distinguish the classes included between these divisions by letters, so they will be called R, S, T, U, &c., in succession upwards, and *r*, *s*, *t*, *u*, &c., in succession downwards, *r* being the counterpart of R; *s* of S, and so on.

These normal classes were compared with those of Mr. Charles Booth in his great work, *Labour and Life of the People of London*. His lower classes, including the criminals and semi-criminals, correspond in numbers with "*t* and below"; those higher than small shopkeepers and subordinate professional men correspond with "T and above," and the large body of artisans who earn from 22*s*. to 30*s*. a week exactly occupy the place of mediocrity; they include the upper four fifths of *r* and the lower four fifths of R. So far as these may represent civic worth they confirm as far as they go its fairly normal distribution.

The differences between the classes are exemplified by the figures relating to the stature of many thousand adult males, measured at the Health Exhibition. Their

average height was nearly 5 ft. 8 in., the unit of distribution was nearly 1¾ in., so the class U exceeded 6 ft. 1 in.; consequently even U overlooks a mob, while V, who exceed 6 ft. 2¾ in., and much more the higher grades, tower above it in an increasingly eminent degree.

Worth of a Child.—Dr. Farr calculated the value at its birth of a baby born of the wife of an Essex labourer, supposing it to be an average specimen of its class in length of life, in cost of maintenance while a child and in old age, and in earnings during youth and manhood. He capitalised with actuarial skill the prospective values at the time of birth, of the outgoings and the incomings, and on balancing the items found the newly-born infant to be worth 5*l*. A similar process would conceivably bring out the money value at birth of children destined when they grew up to fall into each of the several classes, and by a different method of appraisement to discover their moral and social worth. As regards the money value of men of the highest class, many found great industries, establish vast undertakings, increase the wealth of multitudes and amass large fortunes for themselves. Others, whether rich or poor, are the guides and light of the nation, raising its tone, enlightening its difficulties and imposing its ideals. The more gifted of these men, members of our yet undefined X class, would be each worth thousands of pounds to the nation at the moment of their birth.

Descent in a Population.—The most economical way of producing such men may be inferred from the Table of Descent accompanying the memoir, calculated for an ideal population, on the supposition that all marriages are equally fertile, that the statistical distribution of qualities continues unchanged and that the normal law of frequency prevails throughout. In this particular table it was also supposed that both parents were always alike in quality. The diagram that illustrates it shows also very clearly the contributions of each class of parent to each class of the next generation. The V class of parentages number 35 per 10,000, which represents in the 40,000,000 of the population an annual output of 1,300 male youths of that class who attain their majority in the same year. Of the 34 or 35 V sons 6 come from the 35 V-class parents, 10 from the 180 U, 10 from the 672 T, 5 from the 1,614 S, and 3 from the 2,500 R. Therefore V is 3 times richer than U in producing V offspring, 11½ times than T, 55 times than S, and 145 times richer than R. Economy of cost and labour in improving the race will therefore depend on confining attention to the best parentages. The falling off when only one of the parents is of the V class and the other unknown was shown to be a little more than 4½.

In dealing with large numbers the statistical constancy of the result resembles those of a fixed law. The above figures might then be accepted as certainties like those in tables of mortality, if they are founded on a correct hypothesis. It is not claimed that the hypothesis is more than approximately correct, but in any case the results will be constant and probably not very different from those given in the table. They showed that 35 marriages of two persons each of class V will produce five adult sons and five adult daughters of that same V class. They will also produce ten of each sex of the U class and 12 of the T. A discount will have to be taken off these figures in deducting their significance, because the performance in mature life often falls short of its promise in youth. The lecturer strongly condemned the neglect by educational authorities to investigate the correlation between youthful promise and subsequent performance, by the closeness of which the value of the present huge system of examinations can alone be judged.

Augmentation of Favoured Stock.—Enthusiasm to improve our race might express itself by granting diplomas to a select class X of young men and women, by encouraging their intermarriages and by promoting the early marriage of girls of that high class. The means that are available consist in dowries, where a moderate sum is important, help in emergencies, healthy homes, pressure of public opinion, honours, and the intro-

duction of religious motives, which are very effective as in causing Hindoo girls and most Jewesses to marry young. The span of a generation would be thereby shortened, which is equivalent to increasing the fertility of one that was unshortened. It would also save the early years of the child-bearing period from barrenness. Healthy homes would diminish mortality among children, and in that way increase the output of adult offspring. There is a tendency among girls to shrink from marriage on prudential grounds. This feeling might be directed in the opposite way, by making it an imprudence in an X girl not to gain the advantages that would reward the indulgence of a natural instinct. It was concluded that the effect of a widely-felt enthusiasm for improving the race might be expected to add an average increment of one adult son and one adult daughter to the prospective offspring of each X girl. These would be distributed among the X, W, and V classes much as the offspring of V parentages are distributed among the V, U, and T classes, but not in quite such high proportions, which were five of each sex to the first, ten to the second, and so on.

Economical Problem.—The problem to be solved now appears in a clear shape. An X child is worth so and so at birth and one of each of the inferior grades respectively is worth so and so; 100 X-favoured parentages will each produce a gain of so many; the total value of their produce can therefore be estimated by an actuary, consequently it is a legitimate expenditure to spend up to such and such an amount on each X parentage. The distinct statement of a problem is often more than half way towards its solution. There seems no reason why this one should not be solved between limiting values that are not too wide apart to be useful.

Existing Agencies.—Leaving aside profitable expenditure from a money point of view the existence of large and voluntary activities should be borne in mind that have nobler aims. It appears that the annual voluntary contributions to public charities in the British Isles amount on the lowest computation to 14,000,000*l.*, and that, as Sir H. Burdett asserts on good grounds, is by no means the maximum attainable (*Hospitals and Charities*, 1898, page 85).

A custom has existed in all ages of wealthy persons befriending poor and promising youths which might be extended to young and promising couples. It is a conspicuous feature in the biographies of those who have risen from the ranks, that they were indebted for their first start in life to this cause. Again, it is usual among large landowners to proceed not on the rackrent principle, but to select the worthiest all round for tenants and others in their employ, and to give them good cottages at low rents and other facilities. The advantage of being employed on one of those liberally-conducted properties being thoroughly appreciated, there are usually many applicants to each vacancy, so selection can be exercised. The result is that the tenants and servants of all kinds to be found about them are a finer stamp of men to those in similar positions elsewhere. It might easily become an avowed object of noble families to gather fine specimens of humanity around them, as it is to produce fine breeds of cattle and so forth, which are costly in money but repay in satisfaction.

Finally, there are building societies that have higher ends than mere investments and which have been endowed with princely generosity. A settlement of selected persons might conceivably be maintained that should bear some analogy to colleges with their fellowships, and include a grant of rooms for a term of years at low cost. A select class would create through their own merits an attractive settlement, distinguished by energy, intelligence, and civic worth, just as a first-rate club attracts desirable candidates by its own social advantages.

Prospects.—It is easy to indulge in Utopias, including a vast system of statistical registration, but the pressing need is to establish a firm basis of fact for the roads that lead towards race improvement. The magnitude of the inquiry is great, but its object is one of the highest that man can hope to accomplish, and there seems no reason to

doubt its practicability to a greater or less degree. The question of how much may be reasonably anticipated must be delayed until the problems that have been indicated are more or less satisfactorily solved. FRANCIS GALTON.

America: Ethnography. **Hill-Tout, &c.**

(1.) *The Ethnographic Survey of Canada.* Abstract of the report of the Committee of the British Association for the Advancement of Science, presented at Glasgow, September 17th, 1901; to be printed in full in *Proc. Brit. Assoc.* (Glasgow), 1901. **133**

(2.) *Ethnological Studies of the Mainland Halkōmēlʼəm, a Division of the Salish of British Columbia.* Abstract of a paper by Chas. Hill-Tout, appended to the above Report.

(1.) The Committee records with regret the very sudden decease of its secretary, Dr. G. M. Dawson, which occurred at Ottawa on March 2, 1901. Dr. Dawson had been identified with the work of this Committee from the time of its organisation, at first as its chairman and later as its secretary. His well-known ethnological studies in connection with the Indians of the Pacific coast, and the keen practical interest which he constantly manifested in the prosecution of such work gave special weight to his connection with this Committee, the object of which commanded his warmest sympathy and his deepest interest. The Committee is keenly sensible of the great loss it has sustained in the removal of one whose broad interest in the progress of scientific research, and whose intelligent appreciation of the many difficult problems connected with the prosecution of ethnological work in a country where the conditions are changing so rapidly, gave him exceptional qualifications for the guidance of the work, and imparted to those especially engaged in collecting data a never-failing stimulus and enthusiasm.

The Committee desires to be reappointed, and recommends Mr. C. Hill-Tout, of Abbotsford, British Columbia, to be appointed secretary, and the Rev. John Campbell, of Montreal, to be a member of the Committee.

Renewed negotiations with certain of the provincial governments have been opened during the year with a view to having the work of this Committee placed upon a more permanent basis, and it is hoped that favourable results may appear before our next annual report is made. Dr. Ganong has undertaken the organisation of systematic work in New Brunswick, with special reference to the remnants of Indian tribes. The anthropometric work of the Committee continues. Mr. Léon Gérin has continued his studies with reference to the Iroquois of Caughnawaga (Caniengahaka, *cf.* MAN, 1901. 134). Mr. A. F. Hunter has published in the *Archæological Report of Ontario* for 1900 his third contribution to the bibliography of Ontario archæology; and in Vol. III. of the Ontario Historical Society, an article on *The Ethnographical Elements of Ontario*, which has been reprinted separately and may be obtained through the Committee.

(2.) Mr. Hill-Tout has continued his studies of the Salish tribes of British Columbia. His report for this year, which deals chiefly with the Halkōmēlem tribes of the Lower Fraser, is given in abstract below, and will be published more fully next year.

This report deals chiefly with the Tcil'qēuk and Kwáutlen tribes in the lower Fraser district. The former are not true members of the Halkōmēlem division, though they now speak its tongue. They are more communistic in their mode of life than other tribes. The office of principal chief generally descended from father to son. Their potlatch and other feasts have been reluctantly given up. The tribe eat together as one family. Their permanent habitation was the communal long house; each family was entitled to a space 8 talz square, a talz being the length of the space between the

outstretched arms of a man measured across the chest from finger to finger. Their baskets and other utensils were necessarily large. The author describes the functions of the shaman, and discusses the origin of the súlia, which he believes to be a connecting link between fetichism and totemism. The mortuary customs differ in detail from those of other tribes. He did not gather much information as to the puberty customs. The tribe formerly possessed a large stone statue to which they attached a supernatural origin. He records the myth of the "blanket beating" and other tales. He criticises Dr. Boas' observations on the language of these tribes, but suggests the general use of the phonetic system adopted in his reports. He has given particular study to the pronouns and demonstratives. He obtained linguistic information from three of the Indians, which he discusses at length. He adds a glossary of the Tcil'qēuk language.

The Pilátlq are a small tribe on the lower Chilliwack river, numbering now only 25. They were formerly divided into five villages or camps and had three classes of shamans. The author records several of their myths. They have given up their ancient mortuary customs under missionary influence, and now adhere to those of their white neighbours.

The KwáutlEn were formerly one of the most powerful and extensive of the River HalkōmēlEm tribes, their chief claiming to be the supreme chief of the whole. They had a subject tribe called the KwīkwitlEm. Of their origin they give various mythical accounts. They lived in the communal long house, but do not appear to have taken their meals in common. The choice of a wife or husband was always made by the parents. The author was unable to discover anything like a developed totemic system among them. Their social organisation had not reached to the secret society stage. The Slä'm was the tribal high priest. He addressed the "sky chief" as Cwai'EbsEn or "father." One of their prayers is thus translated, "O supreme Father, have pity on "me. Wherefore hast thou brought me here on this earth? I desire to live here on "this earth which thou hast made for me." They have eight different kinds of dances. The shamans practised fire-handling and other kinds of magic. All dancing was accompanied by singing. They believed it was Qäls the Transformer who taught them to pray. Their naming ceremonies were occasions of general festivity and presents of blankets. Their phonology does not differ from that of the Tcil'qēuk. The author adds much linguistic information.

He appends free translations of the following stories:—1. The Magic Water and Salmon. 2. SmElό and SkElút'Emes.

To the notes on the archæology of the district already published by him in the *Transactions of the Royal Society of Canada* and in the *Mining Record* of Victoria, British Columbia, he adds some further particulars of researches among the ancient middens. Every variety of arrowhead was found, and stone swords of several patterns, but objects of bone predominated. The skulls found are dolichocephalic and appear to belong to predecessors of the present races, possibly the ancestors of the subject tribe referred to. There are other more recently formed middens. Many interesting specimens from these have been secured by the New York Museum of Natural History. There are many burial mounds or tumuli. Few or no relics are recovered from them. The greater number are within a rectangular boundary of stones. Different kinds of sand are found in them spread in distinct layers or strata of varying thickness. In only one instance was he able to discover a few bones and a portion of a skull, which had not only been deformed in lifetime but had suffered from pressure in the ground. He sums up as the result of his investigations of the archæological remains that the Lower Fraser was in possession of a primitive people, probably not less than 2,000 years ago, which differed from existing tribes both physically and in respect of its mortuary customs. The race to which these ancient midden and mound builders belonged cannot yet be determined.

America: Iroquois. **Brant-Sero.**

Dekanawideh; the Law-giver of the Caniengahakas. By (Ra-onha) John Ojijatekha Brant-Sero (Canadian Mohawk). (*Cf.* MAN, 1901. 131.) **134**

Of the North American aborigines, the Caniengahakas are the most ancient and honourable known. Fragmentary knowledge of these people in their tribal relations have been gathered from time to time by the early travellers and others holding positions of political and religious importance in the New World. For many generations past these "People of the Flint," as their name implies, have been known to the general reader of fiction by a nick-name, the Mohawks, which it appears originated in Fleet Street, London, England. Thoughtful European minds must have considered the name more pronounceable than appropriate.

The "Mohawks" are the first nation in that aboriginal confederacy which was once so powerful and extended its influence over a vast trackless part of the North American continent. The confederacy has been perpetuated by various names, such as the "Five Nations," the "Six Nations," "the People of the United Long House," Rodinoush'onnih," and the "Iroquois." Like many other races of mankind, the Mohawks considered themselves to be the "real" and most important people in the land. They taught their children to regard themselves as the "real people." They did not, however, proclaim themselves as the "only" people. Endowed physically and mentally, their idea of freedom was so absolute, that we can safely accuse them of possessing that generous hospitable spirit of rivalry and fidelity to a degree hitherto unheard of.

Some speculation, I understand, having existed for a long time regarding the word "Iroquois," might I be allowed to digress from the main point and give my version? *Rongwe*, in the Mohawk tongue means "man"; *I-ih* means "self," that is, "I am"; and *I-ih rongwe*, "I am the real man," obviously is the origin of the word. The propensity of the old Iroquois to extol their superiority on the chase, coupled with an absolute indifference to the horrors of torture at the stake, lend in some degree the possibility of allowing my contention to be accepted as based upon reasonable probability.

As a representative of a race who have not yet produced a chronicler, my claim to speak rests upon the fact that we are not as a people "numbered among the war-like dead," neither are we inclined to be rated among the dying "backward races of the world." My story in effect is the unwritten constitutional law and government of the Caniengahakas, as given to them by *De-ka-na-wi-deh*.

It is an important story: the basic principles of this ancient system of government being still in use by the Six Nations of Canada, with slight modifications in detail. It would not be wise nor yet safe to say how many centuries the system has been in practical use. The confederacy of the Five Nations, the people of the United Long House, has always impressed me with the fact that it existed a very long time before the Europeans reached the shores of America. Haiwatha (Ayonhwadha, commonly, but wrongly, called Hiawatha*) founded the confederacy; but the government of the confederacy is an exact counterpart of the system formulated by Dekanawideh probably ages before the era of Haiwatha.

How long the Mohawks existed in a deplorable condition before the Law-giver, whose name and memory even the Indians themselves have never heard—save a few, and those from the lips of the aged—it is beyond my province to conjecture. Lacking a suitable form of organisation, chaos, misery, and war threatened the annihilation of a great people. A long transitory period of "thinking" ensued, pondering how the lives of the people might be preserved. Malice in its most deadly form became rampant.

* *Cf.* Horatio Hale. *Iroquois Book of Rites* (s.v. "Condoling Council"): "*Hai, Hai*" = "Woe! Woe!"

Warriors ceased from their war-like expeditions to stay around and defend their women and children. That did not prove effective, for the families murdered one another with impunity. In the confusion the people became more infuriated than the beasts of the woods. Their minds darkened even in the glare of the hot sun; night served to awaken the horrors of bestial slaughter; children alone were spared. The earth and the beautiful world, with its abundance of fruit, foliage, streams of glistening waters, followed their allotted pace without murmer, summer and winter. The "People of the Flint," the mightiest in the land, alone amongst humanity were troubled and anxious.

Dekanawideh, the determined man, "setting his teeth together," as his name would indicate, vowing to master himself and save his people from destruction, wandered from the crowd, and reached the side of a smooth clear-running stream, transparent and full of fishes. He sat down, reclining on the sloping bank, gazing intently into the waters (*ohondon*), watching the fishes playing about in complete harmony: they had their sports and pastime which he did not understand. The sun's ray reflected its warmth upon him. He rose, dipping his hollowed hand into the water, drank freely, and sauntered quietly towards the spreading branches of a tree which stood near—a tall pine tree. He was deep in thought and did not notice, perched on the top-most point of the pinery, the Great White Eagle—a national totemic emblem. The tree was very high; no brave had yet been able to make and handle a bow and arrow which would send the arrow over the lofty position of the king of birds. Under the bird's keen eyed scouting protection Dekanawideh's "great idea" evolved itself into specific form. Drafting a plan as he sat upon the grass, trusting merely to his memory did not prove satisfactory.

Taking an eagle feather, placing it upon the ground, "That," he said, "shall "represent the great idea." He placed many articles side by side to represent the "lesser ideas," the details of a great plan. These articles, he thought, would help to command attention to his "ideas" and receive consideration from his people.

Over and over again did he rearrange the various light articles which acted in lieu of letters. At last it was finished. His joy was great. He felt inclined to yell with delight. However, the Great White Eagle, perched on high, as if anticipating the result, gave a loud, triumphant scream. The first real American statesman was startled, and while he looked cautiously about him, a gust of wind playfully performed a whirlwind dance and circulated his great policy in all directions. The primitive record, though not the system, was lost.

A lively little woodpecker alighted on an old tattered hollow pine stump, mockingly singing his limited song, pecking for food between the notes. In a revengeful moment Dekanawideh grabbed his bow and arrow, and sent a swift arrow, pinning the bird to the stump. Leisurely he brought the bird and arrow down. Dekanawideh standing erect, bird in hand, carefully examined his plumage. Looking up to the lofty position occupied by the Great White Eagle, it drew from him a sigh of lofty admiration. "The Great Idea," said he, "will one day occupy a position in the affairs of men as lofty as the "Great Eagle holds among the feathered kind." The incentive awakened and urged him on as if the "Ruler of All" had prompted Dekanawideh to finish the "task."

Once more he sat upon the grass, still examining the little bird's feathers. Suddenly there was a pause, a new discovery, another idea. Small white discs marked the feathers. The little white round marks would help to diffuse knowledge. One by one, feathers were plucked and stuck into the ground. In this manner the whole scheme was rehearsed, and securely tied the precious feathers together. A new era opened. Dekanawideh rose and slowly wandered back to his people, mingled with them awhile, then secretly laid his plan before the principal men and mothers of the nation. The scheme was approved by them, and on its presentation to the people it was adopted unanimously.

Such is the story handed down for ages, not from father to son, but from mother to children. I am reminded by my people that it has never been told to Europeans.

The "great idea" involved the principle of placing the "mothers of the nation" in supreme authority, based on a triangular position; with points represented by three totemic shields, known variously as "clans or *gentes*."

This remarkable system has never been rightly understood, and I do not wonder at it. But you will perceive, as I go on, that the Mohawk women are intelligible after all. The national interest was invested in them for the good of the whole. They taught their own children, and men supported both mother and child. All the women were divided, by the *gens* system, into three totems. Each totem had a separate council. There was, however, a mutual agreement, all matters receiving the attention of the nation, in time of peace, in mutual unity: nothing was finally settled without unanimity.

In the women's totemic council, however, it was practically an informal affair, nominally presided over by an aged sensible woman of the *gens*.

The main subject and, probably, the only one which these female totemic councils reasonably discussed was the selection of the hereditary council, composed of seven hereditarily-named lords or masters. These "lordship" names, probably more correctly "titles," descended by right of inheritance through the women, who have claims upon the particular titles. But the women, although possessing such an extraordinary advantage, had neither voice nor presence in the council itself during session.

The Lords in Council spoke for the women, made laws for them; the women obeyed them.

No woman could have an interest in more than one title. It was impossible. The woman was not supposed to bear children from a father of the same totem as herself. Some women had a prior right in choosing a successor to office. The original "lordship titles," being seven in number, are as follow:—

(1.) The Turtle *gens:* S'hadekariwadeh. Although this is the most important *gens*, the vested power in the individual suggests rather the kingly power than anything else. After the confederation of the Five Nations two names were added, in which Hiawatha's name, as an adopted Mohawk, now appears third in the list of titled ones or Lords of the Confederacy. It is possible that Dekarihoken may have been the original title and not S'hadekariwadeh.

(2.) The Wolf *gens:* Shorenhowaneh, Deyonhehgwen, Ohrenhrekowah.

(3.) The Bear *gens:* Dehanakarineh, Asdawenserontha, Shoskoharowaneh.

The Wolf and Bear Nihodidaroden (*gentes*) it will be seen possess an equal number of titles,—three each. This meant a sub-division of each *gens* into three distinct factions without any other or further addition of totemic divisions. There is no such a thing as a sub-*gens*. It is an understood custom that the sub-division of *gentes* gave to some women, heads of families, the right of ownership to one of the many titles. By this arrangement it followed that a female totemic council relegated the sole control of a named title exclusively to the said "owners of the said title." The owners of *Shorenhowaneh*, as an example, would have no voice in the title of *Deyonhehgwen*.

The owners within the *gens*, however, could "borrow" candidates from one another, so that virtually the warriors of the Wolf and Bear *gentes* were in a position to succeed to any one of the three titles. Regency and borrowing are entirely distinct.

There does not appear to be any limit to the number of owners. It is guided by the number of females in the family. Age takes first rank. It has always been against custom to consider candidates from among the young men. An owner, be she mother, grandmother, or great-grandmother by her right of inheritance would naturally choose her own blood relation for office in preference to others. It is, however, very clear that the candidate must possess qualifications in a superior degree to merit the attention of the women.

A great deal more might be said on this point of an internal tribal organisation, but but let me briefly direct your attention to the council itself. From the opening of a council meeting begins the ceremonial part of the outward demeanour. The lords sit in council by *gentes* on a plan having three corners. The principal position in the council was occupied by the Turtle—the fountain of thought, goodness, and restricted authority. The Wolf occupied a position equivalent to that of the "opposition party." The Bear watched the interest of all the people, keeping a careful traditional record of what transpired in these councils. It was his duty to open and close the council meeting in a becoming manner. He took no part in the debate. It was his duty to confirm or refer matters back to the council for reconsideration when he thought the interest of the people would be better served by doing so.

The lighting of a fire, possibly the mere removal of ashes from the embers of an undying "council-fire," set the work of a council into motion. About this council-fire, let us draw three lines in a triangular manner; the first line, pole to pole; the other two lines pointing to, and meeting at, the west side of the council-fire. The Wolf sat to the north-east point of the triangle, also facing the fire. The Bear sat at the western point facing the east. The Turtle Lord sat at the south-east point of the triangle facing the fire. The presence of all the *gentes* formed the quorum. Then the speaker of the Bear Lords rose in his place and delivered a set address, beginning by referring with thankfulness to the Maker for opportunities enjoyed by them and their people. The speaker would urge the Lords in Council to exercise wisdom and patience in all their deliberations.

When he had finished the Turtle Lord would announce the business requiring the council's careful consideration. He himself would make known his own conclusions, whereon the "opposition party," *i.e.*, the Wolf Lords, would immediately proceed to discuss the matter in hand in an undertone among themselves. When the "opposition party" reached an unanimous conclusion, the fact would be announced by their speaker. It might be that the view taken by the Wolf Lords would be totally at variance with the expressed conclusion of the Turtle Lord, or it might be a mere concurrence of views. Where there was a difference of opinion between the Turtle and the Wolf, the Bear would effect a compromise.

After the speaker of the Wolf had addressed his reply to the council, the Turtle Lord would ask the Bear Lords to give it their careful attention. The Bears on reaching a conclusion would announce the fact through their speaker to the council, whereupon the Turtle Lord would make the final announcement, the unanimous decision of the council, to the people of the nation. In this manner the whole transactions of the council were carried on in the most dignified, orderly, and confiding way. No Lord was allowed to address the council openly without first having obtained the sanction of his side of the council fire and of the council in general. As the Lords were the most easily approached class of the community, it is easy to understand the lack of antagonism between them and the people. They were called *Rodiyaner*, the good masters and lords.

As the sun sets in the west, the deliberations of the council are brought to a close, figuratively speaking, by drawing the ashes over the undying embers of the council-fire on the part of the Bear Lords.

There was a minor officer to the lords outside of the council in the person of a messenger, whose duties were directed by the lord himself. Messengers were sometimes promoted to the titular office, but owing to the practice of selecting older men to office, such a form was never made an absolute rule.

The men who had been guilty of murder, treason, and cruelty to women or children could never become titular lords. For the same offences, with the addition of disobedience, a lord could be removed from office by the council itself.

It should be mentioned that the candidates for office were chosen by the "owners" of certain titles, who, after agreeing upon a choice, presented the candidate to the general council for acceptance.

The council had a right to refuse or accept a candidate. Following on this power, maintained by the council itself, they also had the authority to make one of their own people serve in the council without a title.

We find, in the historical annals of times past, Mohawks holding and wielding great influence, who did not possess one of the titular names here mentioned. That is possible in a two-fold degree: firstly, because the council possessed authority to make a "life chief" of one who had shown great service to his people; secondly, since the leader, distinguished in times of war, maintained his influence over the people at the return of peace.

One peculiar feature of this system of government is the suspension of council authority during war. This is probably the cause why the hereditary system has not produced a single noted man from among their numbers. Dekanawideh himself would not allow his name to figure among the titles. There is not a class of people in America, or indeed in the world, who are more indifferent to the perpetuation of their individual memories, and still uphold an hereditary system, as tenaciously as do the Mohawks of the Grand River. Indian farmers of to-day, descendants of famous men and women, are absolutely careless whether their family tree is more important than that of the rest of the Indians about them. This does not arise from ignorance of the facts, but the belief and practice of extending equality to all seems to be at the root of the whole idea. No man or woman among them expects more glory than that which arises from a consciousness of having done a duty to the best of their individual ability.

Numerous ceremonies, observed at the present day, I have not touched; they are distinct from the subject in hand. I cannot, however, close without saying a word in regard to that admirable work by the late scholar, Horatio Hale, on *The Iroquois Book of Rites*. That work is only a part of the material preserved among this people; about whom the world has heard a great deal, though it knows so little of them.

The system of government which I have attempted in a feeble way to explain was also the system in vogue at the period when the Crown of England entered most solemnly into an alliance with it on defensive lines, when the British Empire was not so large as it is at the present moment. It is probably just as well to emphasize that the Mohawks have never violated a pledge, and their fidelity to the Crown is no less real to-day than in the days long since past by the snows of time. "The proud imperial Mohawks" are not a dying but a living race, eagerly waiting the opportunities to employ talent, which has lain dormant for some generations. May the hour be no longer stayed! I have said so: *Ne Ne I-ih Wakiron*. J. O. BRANT-SERO.

Spiritualism.

Lang.

Anthropology and Superstition. By Andrew Lang. (*Cf.* MAN, 1901. 3.)

135

In the *Journal of the Anthropological Institute*, Volume XXXI., or rather in the Appendix, MAN, No. 3, occurs a remark of Mr. Hartland's to this effect: "The question raised . . . as to the validity and import of certain phenomena, "vulgarly called 'spiritualistic,' is hardly one for the Anthropological Institute." The reference is to certain attempts of my own to compare savage beliefs or superstitions with their analogues, perhaps survivals, in contemporary European and American society. Now the Anthropological Institute may, of course, draw the line where it pleases: but is it the case that such a comparison as I tried to institute, "is hardly one for" the science of anthropology? I merely follow the lead of Bastian in his *Ueber psychische Beobachtungen bei Naturvölkern* (Leipzig, 1890). Bastian, I believe, is a recognised authority in anthropology, and he deigned to glance, in the tract cited, at

hypnotic methods and hypnotic phenomena among the backward races. My own sketch also dealt, among other things, with many phenomena of automatism among the savage and the civilised, whose methods and results are curiously analogous. In both the civilised and savage instances, these practices are usually involved in superstition, "spiritualism" and other fallacies, or apparent fallacies. But even the Anthropological Institute, in the latest number of the Journal, devotes attention to superstitions. In certain cases, hypnotic and automatic, the superstitions are unscientific hypotheses about facts in human nature. I cannot see, I confess, why real or alleged phenomena of human nature and "their validity and import" are (alone among the phenomena of human nature) outside the sphere of a science which neglects *nihil humanum*, and has given much attention to superstition, the unscientific interpretation of these phenomena. But, though I cannot imagine any reason why anthropology should neglect anything anthropological, I can see many reasons, I admit, for the idea that the topic "is hardly "one for the Anthropological Institute." One reason is that the phenomena "are "vulgarly called spiritualistic." Yet even this does not prevent the publications of the Institute from treating of savage beliefs of a "spiritualistic" character. So perhaps the reason is not so excellent as I supposed. A. LANG.

Torres Strait. **Rivers.**

On the Functions of the Maternal Uncle in Torres Strait. By W. H. R. Rivers, M.D. To be published in full in the Report of the Cambridge Anthropological Expedition to Torres Strait. **136**

In the western tribes of Torres Strait descent is at the present time strictly paternal, and yet customs exist among these people which show that in some respects the relationship between maternal uncle and nephew is regarded as nearer than that between father and son. The system of kinship is of the kind known as "classificatory," and the customs to be described apply not only to the brothers of the mother, in the strict sense, but to all those males of the clan of the same generation as the mother whom the latter would call brother.

A man will cease fighting at once when told to do so by his maternal uncle. The power of the uncle is so great that a fight between the natives of two hostile islands (Mabuiag and Moa) might be stopped if a man on one side saw his sister's son among his enemies. This power of stopping a fight is not possessed to the same extent by the father or mother, and a man may continue to fight even after the father or mother has given certain indications of the nearness of the bond between them and the son. The maternal uncle, on the other hand, stops a fight by a mere word. The brother-in-law (*imi*) has also the power of stopping a fight, but in this case it is the duty of the man who has been stopped to make a present to the brother-in-law. No such present is made to the uncle.

Another indication of the closeness of the relationship between maternal uncle and nephew is that the latter may take, lose, spoil, or destroy anything belonging to his uncle (even a new canoe, probably the most valuable possession a man can have) without a word of reproach from the latter. I was told that, even if the nephew was quite a small boy, he could do what he liked in his uncle's house—could break or spoil any of his uncle's property, and the uncle would say nothing.

As a boy grew up he went about more with his uncle than with his father, and I was told that he cared more for his uncle. At the ceremonies connected with the initiation of the boy into manhood it was the maternal uncles who had especial care and complete control of the boy, and imparted to him the traditions and institutions of the tribe. When the boy married the father provided the necessary presents; but the actual payment was made by the maternal uncle, to whom the presents were given by the boy's father.

One point of interest in these customs is that they are found in a tribe in which descent is now paternal, and must probably be regarded as vestiges of a previous condition in which descent was maternal, and the brothers of the mother were regarded as nearer kin than the father.

Another point of more special interest is to be found in the similarity between one of these customs and the "vasu" institution of Fiji. This institution which has been spoken of as the "keynote of Fijian despotism," may be regarded as an extreme development of the custom which in Torres Strait permits a nephew to take anything belonging to his maternal uncle. In Fiji this custom has grown to such an extent that the nephew of a king may be "vasu" to all his uncle's subjects, and may with impunity, despoil his uncle's subjects of all their most valued possessions. W. H. R. RIVERS.

Torres Strait. **Rivers.**

On the Functions of the Son-in-Law and Brother in-Law in Torres Strait. **137**
By W. H. R. Rivers, M.D. To be published in full with the preceding paper.

In both the eastern and western tribes of Torres Strait, as in so many parts of the world, a man is not allowed to utter the names of his wife's relations. He does not speak to his father-in-law, and carries out any necessary communication through his wife. If, for any reason, it should become necessary to speak to his father-in-law, he talks in a low voice and mild manner.

In the western tribe this disability is associated with certain duties and privileges. The brother-in-law has the power of stopping a fight, but apparently not to so marked an extent as in the case of the maternal uncle.

When a man dies, the duty of looking after the body and the mourners falls largely on the brother-in-law (*imi*). If the man has died away from home it is the duty of the "imi" to announce the death to the widow and brothers of the deceased, and the "imi" gives the signal for the crying—"keening"—to commence. He prepares the body and carries it to the grave. He stops the crying, gives food to the mourners, and fills the pipe of the brother of the dead man. If no brother-in-law is present these duties devolve on the father in-law (*ira*), or, if no "ira" is present, on the sister-in-law (*ngaubat*). Owing, however, to the large number of brothers-in law provided by the classificatory system of kinship, this rarely happens.

The brother-in-law has also definite duties in connection with fishing, and has a definite place in the fore part of the canoe. It is his duty to hoist the sail, to heave the anchor, to bale out water, to light the fire and prepare food, and to spear the dugong or turtle. He has, in fact, to do all the hard work, while the owner or captain of the boat has little to do beyond giving orders. In special kinds of fishing, as in that in which the sucking fish is used—of which Dr. Haddon has given an account—certain of the operations are carried out by the brother-in-law.

At a dance a man does not wear his own mask (*kra*) but that of his brother-in-law.

It seems probable that these customs may be regarded as vestiges of a condition which does not now exist in Torres Strait, but is found in many parts of the world, viz., a condition in which a man lives with and serves the family of his wife.

These customs, and those connected with the maternal uncle, agree in pointing to the existence, at some time, in Torres Strait of a stage in the development of the family in which the husband was a relatively unimportant appendage, and the head of the family was the brother of the wife; a stage of development which is still to be found in some parts of the world, as among the Seri Indians, recently investigated by McGee. W. H. R. RIVERS.

Greece: Prehistoric. **Evans.**

"*The Oldest Civilisation of Greece: Mr. Hall and 'H.'*" By Arthur J. Evans, LL.D., F.R.S. (*Cf.* MAN, 1901. 130.) **138**

In an article on *Mycenæan Cyprus as illustrated by the British Museum Finds*, published in last year's Journal of the Institute, I ventured to hope that I had stripped the last rags off the theory that brought down Mycenæan civilisation in Cyprus to the eighth or even the seventh century B.C. The system by which the Bronze Age pins of Cyprus are compared with those on the François vase, by which typical Cypro-Mycenæan cylinders of, say, the fourteenth century B.C. are described as "Phœnician" imports of eight centuries later date, and Vapheio vases and Ialysos cups made to survive to the "Age of the Tyrants," might hardly seem to require refutation. In order to satisfy the views put forward in the British Museum publication referred to, "it would be necessary," as I pointed out, "to suppose that the Bronze Age of Cyprus "so far from reaching its term somewhat earlier than that of Greece or Italy, came "down five centuries later to the borders of the period of fully-developed classical art, "while the long centuries of the iron-using, geometrical period are either left out of "account or a Mycenæan Bronze Age is interposed between them and classical "times."

Whatever might have been thought a few years since as to the possible isolated survivals of pure Mycenæan culture, the mass of evidence now before us precludes such an hypothesis. The continuous course of civilisation in Cyprus and its characteristic early Iron-Age products have now been illustrated in detail by Mr. Myres in his catalogue of the Cyprus Museum. Nor was it ever a question of the survival of some changed form of civilisation in the island to which perhaps the name of "Sub-Mycenæan" might still with more or less appropriateness be applied. It will be seen, from a reference to the British Museum publication above cited, that its authors claimed (on the strength of Egyptian evidence of which Professor Petrie had already made mincemeat) to bring down the ceramic and other products of the best days of Mycenæ to the borders of the period of fully-developed classical art. The old tag about the exceptionally conservative character of Cypriote culture is constantly appealed to. Conservative, indeed, to render possible the continued manufacture of artistic products for 800 years in a practically unchanged form!

But it seems that it was a vain conceit on my part to suppose that my detailed exposure of this impossible system had reached those for whom it was most intended. Mr. H. R. Hall in his recently published work on the *Oldest Civilisation in Greece* accepts the heresies regarding the Mycenæan chronology in Cyprus *en bloc*, and, though this might have been thought to be his special business, suppresses even a mention of Professor Petrie's successful demolition of the alleged Egyptian evidence. Nay, more, the detailed criticism of the Journal has not yet penetrated the pages of MAN, and a notice of Mr. Hall's book in the last number signed "H" not only endorses his pronouncement, but goes beyond it to express astonishment that archæologists should exist "who "shut their eyes to the fact that Mycenæan remains in Cyprus last down to the eighth "century (or possibly even later)."

We must, however, be thankful for small mercies, and it is satisfactory to find that the system by which the central chronological point of the Mycenæan civilisation is referred to the fifteenth or fourteenth century B.C., which elsewhere has been accepted for years, should at last find an advocate in one at least of the Departments of our National Antiquities. The fact might still have been mentioned, however, that the evidence for the early dating of Mycenæan culture, based on the correspondence between its products and the offerings of the Keft chieftains to Thothmes III., had been pointed out by Steindorff some ten years since. Mr. Hall, indeed, apart from his impossible conclusions regarding Cyprus, brings down the general date of

Mycenæan culture far too low, and adduces on behalf of this view the fine Bügelkanne said to have been found in the coffin of a grandson of Pinetchem I., who died some time in the tenth century. As these relics are in Mr. Hall's department of the British Museum we might at least have expected a more cautious verdict; for they have been shown by Professor Petrie to form part of a bogus find of the class which those who have to do with Arab and other dealers are very familiar. The objects, said to have been found together, appear, in fact, to range in date from about 2600 to 300 B.C. Such at least is the result of Professor Petrie's published analysis,* and it is difficult to understand by what pontifical authority Mr. Hall can claim (as he does in his book) to exercise the right of completely ignoring such criticism.

It may also be pointed out that Mr. Hall's references to the early civilisation of Crete and its connexions with Egypt are generally misleading. I had myself suggested a relationship between certain rude pictorial figures on a class of early cylinders and a prism seal found in Egypt and certain types on an early class of Cretan seal-stones, also accompanied by the prism form. The types for the most part are not ordinary hieroglyphics, and include ibexes or goats with two heads and a single body, a hare-headed man, and possibly one with horns, and the comparisons are tabulated for what they are worth. Mr. Hall thinks the horns of the man are the rudely-drawn feathers of the Egyptian hieroglyph for archer, which may or may not be the case, but his conclusion "that the supposed connexion with Crete" therefore disappears is singularly illogical. Half the creations of barbaric art result from misunderstood copying. The other signs on the Karnak prism he describes as "merely ordinary Egyptian hieroglyphs." It does not require a very profound knowledge of Egyptian hieroglyphics to know that this is a strange perversion of fact.

So far as direct connexion between Crete and Twelfth Dynasty Egypt is concerned the evidence is as conclusive as it can possibly be. I have myself put together a table of Twelfth Dynasty scarab designs and their contemporary copies on Cretan seal-stones which has been generally accepted as carrying conviction. The argument so freely used, that scarabs themselves prove nothing as they may be later importations, is here beside the mark, for men do not imitate the past but the contemporary art of their neighbours. The spiral system,—unknown to the earlier, neolithic population of the island,—now appears in a fully developed form taken over, like the stone vases with which it is associated, from Twelfth Dynasty originals. The beautiful pre-Mycenæan painted pottery of Crete finds its way at the same time to Egypt. The evidence of direct relations between Crete and the Nile Valley at this time is overwhelming. But in the teeth of it all, and notwithstanding the fact that neither the seals, nor the spirals, nor the vases are found in Cyprus, Mr. Hall still seeks to find the only intercourse between Crete and Egypt "by land or sea along the Asiatic coast *viâ* Cyprus." With regard to the local topography of Crete, Mr. Hall might improve his knowledge with advantage. In that case he would certainly cease to write of "Praistos" and the "Dictæan Cave on Mount Ida."

Nor was it really necessary that Mr. Hall—with less than a thousandth part of the evidence before his eyes—should cast doubts as to the statement made in my last report on the Knossos excavations, that the Cretan linear script reads from left to right. I can only repeat that the statement is absolutely exact. Elsewhere I had been at special pains to point out that the conventionalised, pictographic, or fully developed "hieroglyphic" script of Crete is the product of the Mycenæan age, and lasts, indeed, to quite late Mycenæan times. Mr. Hall now makes this a suggestion of his own as if he were setting my conclusions right. Throughout the book, indeed, we are continually confronted by what appear to be judicial corrections of

* *The Relations of Egypt and Early Europe.* Trans. R.S.L., XIX., p. 73–4 (= p. 16 of the paper).

authors' statements by Mr. Hall, but which are in reality the conclusions of the writer that he is referring to. A reference is given, for instance, to a book of mine, where mention is made of the non-Hellenic inscription found at Præsos, in such a way as to lead the reader to suppose that I have advocated the Semitic origin of the Eteocretans. "But," continues Mr. Hall, in his heaviest judicial style, "we may be justified "in thinking it more probable that the Eteocretans belonged to the same stock as the other "Pelasgian tribes in their neighbourhood than that they were Semites." This was really my own conclusion on the pages referred to by Mr. Hall. So, again, after entering a judicial caveat against the view put forward in my monograph on Mycenæan tree and pillar cult, that Mycenæan worship was predominantly aniconic,—a view which elsewhere, both on the Continent and in this country, has received general adhesion,—Mr. Hall adds a further corrective paragraph of his own to show that this cult need not be Semitic. "The similar cults of Canaan," he writes, "were probably taken over by the Semites "from the pre-Semitic inhabitants, who probably belonged to the same stock as the pre-Aryan Greeks." This is simply repeating (in a crude and incorrect form, it is true) what had been specially insisted on in the work that Mr. Hall is apparently controverting.

Mr. Hall's book contains much good material, laboriously put together, combined with many fresh and welcome suggestions, especially as regards the barbaric invaders of Egypt and the original Philistine stock. A good deal of it shows a quality of real research which cannot be too highly commended. But it is marred by the continual effort to sit in judgment on matters that are really beyond the author's competence. Dogmatic pronouncements, moreover, as in the case of the alleged reference to the Ionians on the Tell-el-Amarna tablets, of the cylinders from early Cypriote tombs, and of the clay figures from Nippur, often stand in the place of arguments. Professor Sayce is corrected like a schoolboy on a point upon which he has still some very conclusive arguments to bring to bear. Professor Hilprecht's personal evidence as to the circumstances of his discovery of the clay figures is brushed aside as "quite impossible." Of the treatment accorded to Professor Petrie samples have already been given. It must be added that some of the most irritating features of Mr. Hall's book are due to an inherent want of lucidity and an imperfect mastery of English composition, which makes it almost impossible to know whether at a given point he is expressing his own opinion or whether he is quoting that of another writer. ARTHUR J. EVANS.

Greece: Prehistoric. **Myres.**

Note on Mycenæan Chronology. By John L. Myres (*Cf.* MAN, 1901. 130.) **139**

A phrase in the recent review of Mr. Hall's *Earliest Civilisation of Greece* (MAN, 1901. 130) seems to indicate that the writer is not fully aware of the state of the case. "We do not understand," he says, "how archæologists can shut their eyes to the "fact that Mycenæan remains in Cyprus last down to the eighth century B.C. (possibly "even later)." This is not a fair statement of the case. At present the only "fact" known is that certain officials of the Greek and Roman Antiquity Department of the British Museum have stated this opinion in an official publication. No serious student, however, outside the Museum, has seen his way to accept their view either before or since; and the Museum, though repeatedly challenged to publish its evidence, still keeps silence on the essential points of "fact."

On the first announcement of the Museum's inferences from its excavations at Episkopi (quoted in *Academy*, January 11, 1896) I pointed out (*ib.* February 1, 1896) that the announcement was both self-contradictory in form and inconclusive in substance, and that before the new view could be accepted it must be supported by a proper statement of the evidence. To this note no reply has ever appeared.

Not long after, Professor Flinders Petrie went into this whole question of date in detail (*Trans. Roy. Soc. Lit.*, XIX. (1897), p. 73 ff.) and corrected the misapprehension

into which the officials of the Department of Greek and Roman Antiquities appeared to have fallen as to the date of the Egyptian scarab on which half of their case rested. Again no reply. In the official publication, *Excavations in Cyprus*, which appeared shortly afterwards, Professor Petrie's article is ignored altogether, and the pronouncement of an anonymous expert is accepted as final.

Still more recently Mr. Arthur Evans, in reviewing once more the Cypriote evidence on which the Museum bases its view (*Journ. Anthr. Inst.*, XXX. (1900), p. 199 ff.) has pointed out that the "Phœnician cylinder" on which the other half of the Museum's case rests is neither figured at all in the official publication, nor even described in the text in such a way as to be identifiable. Still no answer; and no publication, as yet, of the cylinder in question.

Under these circumstances it cannot be said that archæologists outside the British Museum have "shut their eyes" to anything. On the contrary, they have their eyes very wide open indeed in the direction of the British Museum, and whenever either the writer of the phrase I have quoted or the officials in charge of the Cypriote finds shall produce some "facts" for them to see, they will probably succeed in seeing them.

J. L. MYRES.

REVIEWS.

Folklore. **Sébillot.**

Le Folklore des Pêcheurs. By Paul Sébillot. Paris: Maisonneuve, 1901. 12mo. Pp. xii, 389. Price 5 francs. **140**

The forty-third volume of *Les Littératures Populaires* which we owe to that indefatigable folklorist, M. Sébillot, is a singularly interesting volume. There are probably few modes of life more calculated to promote the survival of traditional customs than that of the fisher-folk. In England, and still more in other parts of Europe, they live their own lives and are untouched by civilisation. They still form, as it were, an exclusive caste, to which we find an analogue among some of the whale-fishing peoples of Behring Sea.

The chapters of M. Sébillot's book deal with the life of the fisherman from his birth to his death, with his house, his patron saints, and his religious customs. The second book is devoted to the boats, omens, and the various observances believed to be necessary for success; chapters are devoted to the freshwater fishermen and to the fishermen of Newfoundland and Iceland. The third book gives a sketch of the legends of the fishermen of all nations.

It is a little unfortunate for those who want to use the book as well as be amused by it that there is no index provided. Surely this concession to the serious student would have done no one any harm.

N. W. T.

Egypt. **Niebuhr.**

The Tell-el-Amarna Period. By Carl Niebuhr. No. II. of "The Ancient East" Series. Price 1*s*. **141**

The second volume of the series, dealing as it does with purely historical questions, calls for no extended notice here. On the whole the epoch of the history of Egypt and Western Asia, known as the "Tell-el-Amarna" period (*c.* 1450-1400 B.C.; the date 1370 given by Mr. Niebuhr for the death of Amenhetep IV. (Akhenaten) is too late) is capably sketched by the author, who, however, of course labours under the difficulty always present when small books of this kind are concerned—the difficulty of clearly indicating when the evidence on which he bases his conclusions is absolutely certain and unquestioned, and when it is not. A wrong impression is given by a mistake which occurs throughout the book: if the *Ḥ* is not used it should be replaced by *Kh*, never by simple *H*. The names "Hani," "Vanhamu," &c., which occur in this book are wrongly spelt; if *Ḥ* was not available they should have been spelt Khani, Vankhamu.

H. H.

Printed by EYRE AND SPOTTISWOODE, His Majesty's Printers, East Harding Street, E.C.

FIG. 1.—COTTON-MILL OR GIN (FOR EXTRACTING THE SEEDS FROM THE COTTON).

FIG. 4.—SPINNING-WHEEL (FOR COTTON).

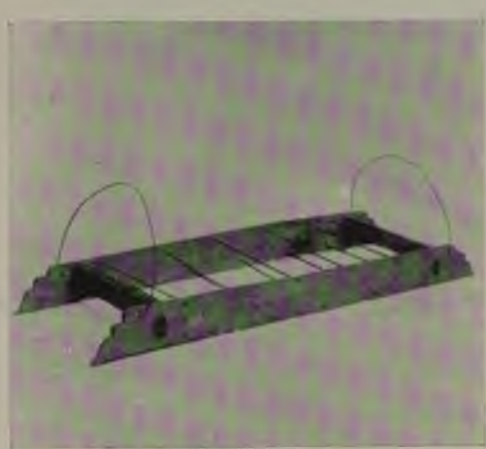


FIG. 2.—SPOOL-LADDER OR SPOOL-RACK (WHENCE WARP-THREADS ARE DRAWN DOWN TOWARDS WARP-PEGS PLACED BELOW THEM).

FIG. 5.—FRAME USED FOR "TYING" PROCESS.

FIG. 3.—PEGS FOR WARP-LAYING.

FIG. 6.—MALAY LOOM (KELANTAN TYPE).

MALAY SPINNING AND WEAVING.

ORIGINAL ARTICLES.

Malay Peninsula. **With Plate M.** **Skeat.**

Notes on the Ethnography of the Malay Peninsula. Abstract of part of the Report on Mr. W. W. Skeat's Expedition presented to the British Association at Glasgow, September 17, 1901. **142**

The Report contained also a statement of the zoological botanical, and geological results of the expedition, and will be printed in full in *Proc. Brit. Assoc.*, 1901.

The Malay Peninsula, lying midway between the two most densely-populated countries in the world (India and China), is, strangely enough, very sparsely populated. The climate is tropical (Singapore being only about one and a half degrees from the equator), the atmosphere heavily charged with moisture, the interior of the country (except where colonized) is mountainous and covered with dense jungle, the trees reaching a height of nearly 200 feet in many places. The total volume of trade in 1900 was about £51,000,000; with Great Britain alone about £3,000,000. The most important industry is that of tin-mining, the Malay region producing two-thirds of the world's tin supply. The natives are Mahommedan Malays, now often swamped by Chinese and other aliens in the western towns, whilst in the jungle are to be found scattered tribes of at least two aboriginal races, which are entirely distinct from the Malay or any other of the immigrating elements.

In addition to the British colonial settlements of Singapore, Malacca, and Penang, there is a British Protectorate over the federated states of Perak, Selangor, Negri Sembilan, and Pahang. At the southern end of the peninsula lies the independent state of Johore. The remainder of the peninsula, which is under Siamese influence, includes the area traversed by our expedition; it consists of the states of Patani (now divided into seven districts), Kelantan, and Trengganu, with one or two small districts north of Patani—*e.g.*, Singora and Patalung.

After a short stay at Bangkok, during which the chief places of interest were visited, including the magnificent royal palace, the expedition proceeded by sea to Singora and there started work by exploring the shores of the Inland Sea. The next place visited was Patani, which lies on a river of that name, up which we proceeded in the curious river-boats there used for up-stream traffic to a place called Biserat, whence we worked our way through the southern states and finally proceeded by way of Singapore to Penang and Kedah. The chief town of Kedah, which is called Alor Star, lies a short way up the Kedah river. Starting from this town I proceeded for several days' journey inland till the far interior of the state was reached, crossing on the way a vast plain planted with rice, many miles in extent, and passing between the two finest mountains of Kedah, viz., Kedah Peak (called Gunong Jerei by the Malays) and Bukit Perak, which means the Silver Hill. Some of the scenery in the interior of Kedah was very fine; it was for the most part hilly, and travelling was effected by elephant, frequently over the roughest jungle-tracks.

There are on the east coast two sharply-contrasted racial types, but as the conclusions of Messrs. Duckworth and Laidlaw (the latter of whom took the measurements and the former is largely helping to work them out) are not yet fully published (cf. *Proc. Brit. Assoc.*, 1900, Bradford, p. 909) it is impossible to go into this question now, and all that I will say is that the difference between the two is to be seen, not only in their features but in their build and stature, which in the taller race approaches that of the Maori; the shorter race is undoubtedly Malay, the taller most probably Indonesian.

The Patani Malays have in many cases some infusion of Siamese blood, of which there may also be some slight traces among the coast-dwellers of the sister state of Kelantan, but from this element Trengganu appears to be practically free. Our own men were for the most part Malays from the west coast state of Selangor, but included

also a couple of Patani Malays, a Malay from Sumatra, a couple of Trengganu Malays, and a Malay from Kedah.

The central building of a Malay village is naturally the mosque, in proximity to which the dead were usually buried. The gravestones for men and women are of different shapes, and are easily distinguishable.

The ordinary house of a respectable Malay is raised upon posts (like the pile-dwellings of Switzerland), is thatched with the leaf of a low-growing palm called "Nipah" (*Nipa fructicans*) and possesses beautifully decorative screens in place of outside walls. which are made by weaving into the required pattern long coloured slips of bamboo. The patterns are usually geometrical, but the border of one of these screens at Kota Bharu in Kelantan represented a snake chasing a fish. The patterns of the mats made up-country were also frequently of most beautiful workmanship. Other objects which were frequently well decorated were the indispensable Malay coconut scraper, which was sometimes carved so as to represent some such animal as a rhinoceros, bear, or tiger, and sometimes a man prostrating himself in prayer.

The helves of axes or hatchets were frequently carved to represent a human face; in some cases even the teeth being visible. This face was said to represent that of a demon (or "Bhota") and recalls some Polynesian types of ornament.

Moulds for small cakes (or perhaps, I should rather say, fancy biscuits) were also frequently of most beautiful workmanship, the objects represented being elephants, buffaloes, bullocks, horses, rams, fish, tortoises, and weapons such as daggers, axes, and guns.

The pottery of Kedah was very finely executed, the pots being thrown on a wheel and the patterns stamped or painted, or even (in the better class of work) drawn by hand with a pointed stick before firing.

One of the most important industries on the east coast was that of fishing. Fish were caught not unfrequently by hand alone, as well as by lines (occasionally with most ingenious self-acting rods), traps, fish-fences, nets, &c. There is much that is interesting about the Malay casting-net, the ingenious method of making the chains for which was explained by Mr. Rosenhain at last year's British Association (*Proc. Brit. Assoc.*, 1900, Bradford, p. 906; cf. *Journ. Anthr. Inst.*, XXXI.). The twine used for making these nets is stretched upon an ingenious kind of rack which keeps it taut while it is being sized and brushed down with a brush made from the fruit of the Nipah palm.

Mr. Rosenhain at the same time explained several interesting points about other forms of Malay metalwork, including the methods employed by the Malay ironsmith in manufacturing the damasked kris or dagger blades so much admired by the Malays, as well as the methods of the coppersmith, whose moulds are made by building up several layers of fine clay and sand, &c., both inside and outside a thin core of wax, the latter of which is an exact full size model of the required vessel. A small vent-hole being left in the bottom of the mould, it is then deposited on two sticks over a basin of water, and some hot embers being placed inside it the wax core of the mould soon melts and

runs out into the water, leaving a hollow into which the molten metal is poured. The apparatus used by the goldsmith appears to more nearly approach Indian methods than those of his fellow-craftsmen who work up the metals of lesser value.

The main point of interest about the cloth-making methods observed on the east coast was that neither in the form of method of using the cotton-gin (Plate M. 1) (for separating the seeds from the raw cotton), the scutching-bow the rolling-board and pin, nor the spinning-wheel itself (M. 4), does any notable departure from Indian methods take place. When once this point is reached, however, considerable differences manifest themselves, as, for instance, in the shuttles and in the Malay method of warp-laying, according to which the spools of variously-coloured thread are carried in a horizontal frame or rack (M. 2,), which is suspended from the rafters at about five feet from the ground. The thread of each separate spool is drawn down as required, and wound in and out round a series of long wooden pegs fixed into a wooden board (M. 3). In an old book about Madras and Mysore, by E. Hoole (London, 1844), there are several good illustrations of weaving apparatus, including one of the frame with pegs, though, unfortunately, the author is "unable to explain the precise method of using it."

The only other special point to which I would now call attention is the method of preparing the warp-threads by stretching them on a frame (M. 5), and tying them round at intervals to form the pattern, the parts thus tied being, of course, protected from the dye into which the warp-threads are then dipped. This method differs, if I remember rightly, from the method observed by Dr. Haddon in Borneo, in the fact that it is the *warp*-threads that are tied; in principle it is, however, of course the same. The loom (M. 6) is a horizontal one, and is almost invariably placed under shelter just outside the house, where the women, who are the only weavers, may frequently be seen at work.

Another widespread industry was the manufacture of jaggery or coconut-sugar. The sap is drawn off by cutting off the tip of the fleshy axis of the blossom-shoot of the palm, when the sap distils into a bamboo vessel (internode) arranged to intercept it. It is then taken home and boiled continuously in a large copper until it is sufficiently thickened, when it is poured off into small, shallow, circular moulds arranged on a board, forming when solid a small round cake of a toffee-like substance, which is largely used by the Malays for cooking purposes.

Another and still more important industry was, of course, rice growing, the rice being (in Kedah) cut with reaping-knives or sickles of peculiar shape, and threshed by striking the heads of each sheaf of rice against the rungs of a small ladder placed against the side of a tub, after which it was drawn off the field on sledges drawn by bullocks.

We saw in Patani some notable and striking Malay ceremonies, among them being a royal wedding between the sister of the Raja Muda of Patani and the young Raja Muda of Kelantan.

An equally interesting ceremony was one which Mr. D. T. Gwynne-Vaughan and I witnessed at the mouth of the Patani river, at which the candidates for circumcision were paraded with great pomp and ceremony. Their heads being shaven, they were mounted on the shoulders of men who were for the occasion nicknamed elephants, and

who carried them to the threshold of the house in which the ceremony was to take place, whence, however, they were thrice driven back before they were allowed to enter the house until the demons were believed to have been thoroughly expelled from them by an old magician who stood at the top of the steps and to the accompaniment of many incantations loosed a slip-knot in front of each of the candidates' foreheads. During the procession a curious collection of rice-cakes, orange, white and purple, which was called "the soul rice," was carried in front of the candidates, a number of women accompanying the procession and carrying long spirally-decorated tapers which were said to be regarded as "make-believe" krisses (the man's emblem).

Civilisation is making great strides in these states, but it has not yet entirely swept away the lingering traces of the old barbaric law which imprisoned human beings in cages and under conditions that would have been unfit for beasts, and tortured and mutilated them until death mercifully brought them a release. Still it is an undoubted fact that matters are improving, and we may be permitted to hope that scenes of this sort will before long, as in Europe, retain an antiquarian interest only, and that the last gaol-cage in Malaya may be abolished, no less than the custom of mutilating thieves by lopping off their hands and feet.

To conclude with a lighter theme, some of our most exciting and diverting experiences were gained in attending the performances of the local medicine men or magicians, spiritualistic *séances*, such as that of the Fish-Trap dance, &c., &c. A performance at Biserat by a local Malay conjuror, named Golek or (more familiarly) Awang the Big, was one of the most amusing things I have seen, the conjuror being a well-known local character and a born clown, who first made our acquaintance by bringing in zoological specimens to our quarters. Awang the Big commenced by performing a most impressive sort of juju, which enabled him (as he explained) to carry a wooden rice-mortar weighing from 30 to 50 pounds about in his teeth for a considerable time, and then cast it from him with a jerk of the head He then entered a charmed enclosure, which was marked off from the spectators by a black and white cord, and there lying down upon his back, supported the mortar upon his belly whilst four men vigorously pounded the rice inside it, the pounding (which he probably hardly felt) producing the most extraordinary contortions in Awang's visage. There was no great intrinsic difficulty in this performance, but it was, nevertheless, as a burlesque of conjuring, irresistibly comic owing to Awang the Big's grand air, which was greatly enhanced by his solemn assertion that even royalty in the shape of the local rajas could only entreat, but could not command, his services

It is not necessary to argue, on account of their occasional lapses into savagery, that the Malays are an essentially barbarous people. That is very far from being the case, and, indeed, the unanimous verdict is in the opposite sense to such a conclusion. The Malays are essentially a soft-mannered people, and that none the less for the fact that, like many other soft-mannered people, they are capable of doing desperate acts. The better class of them, *i.e.*, the forest-dwellers as distinct from the town-dwellers, are not only often first-rate woodsmen but naturally gentlemen, and most companionable, fond of their home and family, loyal to a fault towards their natural chiefs, honest as any of our own peasantry, keenly alive to a sense of their own honour. Desirable, as it undoubtedly is, that the *coup de grace* should be given to such ebullitions of savagedom, as some that I have already referred to and others to which I might refer, I do not believe it would necessarily improve the race to force it neck and crop into the straight jacket of our own civilisation. Much might, indeed, be gained, but more would infallibly be lost thereby through the withdrawal of the opportunity for character-training, which is the most precious possession of a free race.

W. W. SKEAT.

Australia. **Spencer.**

The Australian Ethnological Expedition; part of a Letter received from Professor Baldwin Spencer. Communicated by J. Edge-Partington. **143**

Writing from Barrow Creek, under date June 17, 1901, Professor Baldwin Spencer gives the following account of his work :—

"On the whole we are having a very good time though travelling is rather rough and horribly monotonous in this part of the globe, which is about the last place created, and there were no picturesque features left. We have been riding for a week or two through a kind of broad road cut through the mulga scrub so as to make a clearing for the telegraph line. From the Alice to here is just about 200 miles and during the whole time we spent on the road we only saw two solitary blacks. The whole country has been stricken with a great drought, which has affected the natives as well as the plants and beasts. However, here we have a good number of Kaitish natives gathered together and are doing some work amongst them. At Alice Springs we got hold of some good things, and the British Museum shall certainly be remembered when we get back, but much will depend upon how many of our things get lost on the road. The loot which we have got during the past few days, and which is now lying in a heap close to where I am writing, would make your mouth water—Churinga spears, big and little bean-tree pitchis, shields, sacred hair girdles, knives, &c. Further north we ought to get much better things. Two hundred miles ahead the natives are already waiting for us with plenty of stone knives and hatchets. The difficult things to get are the sacred implements. The only way to secure these is to go and rummage about in their camps where they keep them concealed in the bushes out of which they build their miamias. . . . .

"As far as the Alice we carried a cinematograph with us and spent some time there recording sacred ceremonies, but I am afraid that they are not a great success as it is not easy to fix the instrument so as to include the whole performance. However, they will be better than nothing. We also had a phonograph and got twenty-four good cylinders with records of corrobboree songs, initiation songs, and so on. These are decidedly good. We shall not get much that is new in the way of implements until we get north, but I have hopes of securing interesting things there. Near to Tennant's Creek is the great place for making stone knives and hatchets, and I hope to secure several good series of these in different stages of development. . . . .

"When we have finished here we go north for 200 miles and intend to spend two months among the Warramunga tribe. Then we make north again for another 200 miles, and then probably work out north-east towards the Gulf of Carpentaria, on to the Macarthur River. We intended making out west on to the Daly River, but we shall not have time to do this before the summer rains come on and with them heavy floods, which if we happen to be caught in them will prevent our moving about for two or three months. . . . .

"This letter goes south by a stray wanderer who has just come in here. Goodness knows when you will get it. Our next post office lies 700 miles ahead of us. There are no such things as papers here and we know nothing of the world. . . . ."

Anthropometry. **Risley.**

On an Improved Method of Measuring the Vertical Proportions of the Head. By H. H. Risley, C.S.I., Director of Ethnography for India. **144**

It is, I believe, the experience of most observers that the measurement of the vertical dimensions of the head, commonly called "projections," on the living subject presents some material difficulties. After several experiments I believe that I have discovered a simple method of overcoming these difficulties, which I venture to describe,

in the hope that it may be of use to anthropologists. It has been tried in India on a large scale with marked success.

The measurements are taken with the graduated T-square (*Equerre céphalométrique*) and the smaller steel sliding-scale or the wooden triangular slide. Their accuracy depends upon the subject's head being exactly upright, and being kept in that position while the measurements are going on. There appear to be two recognised methods for placing the subject's head in an upright position. The first, devised by Dr. Barclay in 1803, consists in making the subject hold with his teeth a flat plate of metal mechanically levelled. Topinard discusses this plan, and condemns it as too complicated. For use in India and wherever notions of ceremonial purity prevail it is open to the serious objection that unless all the subjects operated on at the same time belong to the same caste and sub-caste the plate of metal would have to be continually washed in deference to caste prejudices. It also appears to me that if a man has got a plate of metal between his teeth the height from the top of his head to the bottom of his chin cannot be correctly measured, and will in practice vary considerably. The second method, which Topinard prefers, "consists in directing the subject "to look steadily at the horizon, and in correcting the position of his head if by "accident or through nervousness he does not look straight before him in the natural "manner." "In this manner," Topinard adds, "the head will be adjusted in accord-"ance with the plane of vision, and will necessarily assume a correct position for the "purpose of measurement."

We must, I think, take it on Topinard's authority that the head can be correctly placed by following these instructions. We are met, however, by the further difficulty that after the correct position has been ascertained the subject cannot keep his head absolutely still, and that every movement, however slight, materially affects the measurements. Having got the correct position, we want to fix it, in order that there may be no movement while the measurements are going on, and in order that the position may, if necessary, be reproduced for the purpose of repeating and testing measurements already taken. For this purpose I had a small clamp, with a horizontal bar attached to it, made by the Mathematical Instrument Department, Calcutta. The clamp runs on the height-measure which is in the box, and is used in the following manner.

Adjust the subject's head correctly by the plane of vision as explained above. Then place the height-measure with its plummet attached on either side of the subject, and see by observing the plummet that the measure is upright. Run the clamp up until the horizontal bar attached to it touches the central cartilage of the subject's nose, and renders it impossible for him to depress his head. Then screw the clamp tight. The bar will rest exactly at the junction of the upper lip with the central cartilage—at the point, in fact, which forms the lower starting point for the measurement of the height of the nose. So long as the subject rests his nose on this bar he will be in the correct position as previously ascertained; and if the height of the

bar on the gradations of the height measure is noted, the position can be reproduced at any moment. In fact, the sources of error are reduced to one—the possibility of the subject raising his head—and this can be easily guarded against by seeing that his nose is tightly pressed against the horizontal bar.

It will be seen that the horizontal bar in no way interferes with the process of measuring. It may even assist it, if the vertical arm of the T-square be steadied against the horizontal bar in taking the dimensions from vertex to tragus.

The annexed photograph shows the horizontal bar and clamp being used by my anthropometric assistant, Babu Kamud Behari Samanta, who is now engaged in measuring the typical castes and tribes of the Bombay Presidency and Sind. These measurements will complete a preliminary anthropometric survey of India, the results of which I propose to publish next year in the report on the census of India taken on the 1st of March 1901.

H. H. RISLEY.

Crete: Prehistoric. **Report.**

Abstract of the Report of the Committee of the British Association on Explorations in Crete. Presented at Glasgow, September 13th, 1901. Communicated by the Secretary of the Fund. *Cf.* MAN, 1901. 2. **145**

The Cretan Exploration Fund was formed in 1899 with the object of assisting British explorers and the British School at Athens to investigate the early remains of the island, which from indications already apparent seemed likely to supply the solution of many interesting questions regarding the beginnings of civilisation in Greece (*cf.* MAN, 1901. 2). To the furtherance of this work, begun in the spring of 1900, the grant of £145 was made last autumn by the British Association.

Already in 1894 Mr. Arthur Evans had secured a part-ownership (completed last year) in the site of Kephala at Knossos, which evidently contained the remains of a prehistoric building. Excavations, to which the fund has largely contributed, begun by him in 1900 on this site and continued during the present year, have brought to light an ancient palace of vast extent, which there is every reason to identify with the traditional House of Minos, and at the same time with the legendary "Labyrinth."

The result of the excavations of 1900 was to unearth a considerable part of the western side of this great building, including two large courts, the porticoes and entrance corridors, a vast system of magazines, some of them replete with huge store jars, and a richly adorned room, where between lower benches rose a curiously carved gypsum throne, on which King Minos himself may have sat in council.' The second season's work has uncovered a further series of magazines, the whole northern end of the palace including a bath-chamber and an extensive eastern quarter. It was only towards the close of this year's excavations that what appear to have been the principal state rooms first came into view. A triple flight of stone stairs, one flight beneath another, here leads down from an upper corridor to a suite of halls, showing remains of colonnades and galleries. It was at this interesting point that, owing to the advanced season, Mr. Evans was obliged to bring this year's excavations to a close.

Apart from the architectural results already gained, the finds within the walls of the palace have been of such a nature as to throw an entirely new light on the art and culture of prehistoric Greece. . . . . Among the minor arts represented is that of miniature painting on the back of crystal and intarsia work of ivory, rock-crystal, enamel, and precious metals, of which a splendid example has been found th s season in the remains of a royal draught-board. Other finds illustrate the connections with ancient Egypt and the East. Part of a small diorite statue from last year's excavations bears a hieroglyphic inscription fixing its date about the beginning of the second millennium B.C., while a more recently-discovered alabaster lid bears the cartouche of the

Hyksos King, Khyan. A fine cylinder of lapis lazuli, mounted with gold and engraved with mythological subjects, bears witness to the early connections with Babylonia.

The most interesting of all the discoveries is the accumulated evidence that there existed on the soil of prehistoric Hellas a highly-developed system of writing some eight centuries earlier than the first written Greek monuments, and going back six or seven centuries, even before the first dated record of the Phœnician script. A whole series of deposits of clay tablets has come to light, many of the most important of them during last season's excavations, engraved with a linear script, often accompanied by a decimal system of numeration. Besides these linear tablets there was discovered a separate deposit of clay bars and labels containing inscriptions of a more hieroglyphic class. Although contemporary with the linear tablets, the script on these is apparently of quite distinct evolution, and in all probability in a different language.

Beneath the palace itself and the adjoining houses, and underlying the whole top of the hill, was also a very extensive Neolithic settlement (*cf.* MAN, 1901. 146). The relics found, such as the small human figures of clay and marble, supply the antecedent stages, hitherto wanting, to the Early Metal-age Culture of the Ægean Islands.

In addition to the assistance given to Mr. Evans in his work at Knossos, the Cretan Exploration Fund has contributed towards various works of exploration in the island undertaken under the auspices of the British School at Athens. In 1899 the late Director of the School, Mr. D. G. Hogarth, excavated a series of prehistoric houses in the lower town of Knossos. Mr. Hogarth further successfully explored the great cave of Zeus on Mount Dicta, discovering remains of a prehistoric sanctuary and large deposits of votive bronze figures and other objects, among which the double axe, the symbol of the Cretan and Carian Zeus, was specially conspicuous. During the present year Mr. R. C. Bosanquet, the new Director of the British School, has carried out an exploration of the site of Præsos, in the easternmost region of Crete, in historic times the chief civic centre of the original Eteocretan element of the island (*cf.* MAN, 1901. 148). This season Mr. Hogarth has also been enabled by a grant from the fund to explore an ancient site at Zakro in the extreme east of the island (*cf.* MAN, 1901. 147). He has there uncovered a small Mycenæan town with well-preserved remains of the lower part of the houses and magazines, and a pit containing fine examples of early pottery.

Other interesting sites, already previously secured for British excavation, remain to be explored. The Executive Committee of the Cretan Exploration Fund, however, are of opinion that, before devoting any sums towards breaking new ground, a sufficient amount shall be raised to enable Mr. Evans to complete his excavation of the palace of Knossos, a considerable part of the cost of which has already fallen on the explorer's shoulders. The large scale of the work, on which throughout the whole of last season 200 workmen were constantly employed, makes it necessarily costly, and in this case, in addition to many other incidental items of expenditure, a great deal has to be done towards the conservation, and in some cases even the roofing-in, of the chambers discovered. It is estimated that a sum of between one and two thousand pounds will be necessary for the adequate completion of this important work. The unique character of the results already obtained is, however, so widely recognised that the Committee confidently trust that no financial obstacles will stand in the way of this consummation.

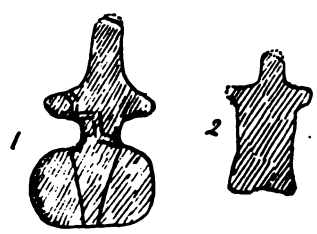
J. L. M.

Crete. **Evans.**

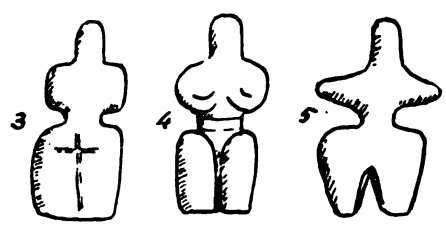
The Neolithic Settlement at Knossos and its Place in the History of Early Ægean Culture. By Arthur J. Evans, M.A., LL.D., F.R.S. **146**

The hill of Kephala at Knossos, which contained the remains of the Palace of Minos and early houses going back to the pre-Mycenæan or Kamáres period of Crete, proves to have been the scene of a much earlier and very extensive Neolithic settlement.

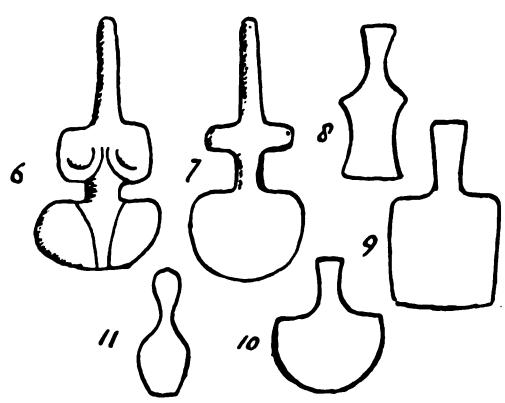
The exploration of this by the author, in addition to the work on the later remains of the "Minoan" Palace, has been greatly aided by the grant from the Association in 1900. The remains were contained in a stratum of light clay underlying the later prehistoric buildings, and which seems to have been formed by the disintegration of successive generations of wattle and daub huts and their clay platforms. This clay stratum, which had been a good deal re-used for later foundations, showed a mean thickness on the top of the hill of about five metres. In some places it was over seven metres thick, and went down to a depth of about ten metres below the surface. It contained an abundance of primitive, dark, hand-made pottery, often punctuated and incised, and with white chalky inlaying, more rarely chrome-coloured. The ornamentation was angular and of textile derivation. Stone implements abounded of greenstone, serpentine, diorite, hæmatite, jadeite, and other materials. Among these were over 300 celts or axes, besides chisels, adzes, hammers, and other implements. The most characteristic implements,



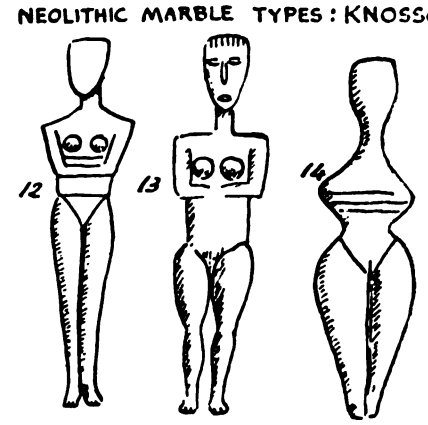
NEOLITHIC CLAY FIGURES KNOSSOS



NEOLITHIC MARBLE TYPES: KNOSSOS



EARLY METAL AGE. AMORGOS & FIDDLE AND MALLET TYPES (MARBLE



EARLY METAL AGE; AMORGOS DEVELOPED MARBLE TYPES

however, were the stone maces, the occurrence of which was especially important as bringing the Cretan Stone-age into near relation with that of Anatolia—and indeed of Western Asia in general—where, as in the early deposits of Babylonia, stone maces formed a marked feature. This characteristic was shared by pre-dynastic and proto-dynastic Egypt. Another interesting feature among the remains were the small human images of clay and marble which supplied the ancestors and prototypes of the stone images found in the early Metal-age deposits of Crete and the Cyclades. Their Anatolian analogies were pointed out, and reasons were adduced for their ultimate derivation, through intermediate types, from clay figures of a Babylonian Mother-Goddess, such as those lately found in the very ancient deposits at Nippur.

The Neolithic settlement of Knossos was the first settlement of that period yet explored in the Greek world, and in many ways threw an entirely new light on the beginning of civilisation in that area. The contents showed a marked contrast to the earliest Metal-age remains, such as those from the deposit of Hagios Onuphrios in

Crete, the date of which was approximately fixed by their association with Egyptian relics and the indigenous copies of them from 2800 to 2200 B.C. There were here no later vase forms of the high-necked and spouted class, no traces of painted pottery or metal, and no single example of the spiraliform decoration which in the early Metal-age deposits is found fully developed. This negative phenomenon strongly weighed in favour of the view that the Ægean spiral system was introduced during this later period with other decorative types from the Egypt of the Middle Kingdom, where it had already attained a high development.

The Neolithic stratum of Knossos itself actually underlay later buildings belonging to three distinct prehistoric classes :—

1. The "Kamáres," or Early Metal-age Period of Crete, illustrated by the contents of some of the earlier houses. The painted pottery in these was in some cases a mere translation into colour of the incised and punctuated Neolithic designs. This period is approximately dated from the relics found in the Hagios Onuphrios deposit and the Cretan vase fragments found in Egypt in a XIIth Dynasty association from *c.* 2800 to 2200 B.C.

2. The Transitional Period, between the "Kamáres" age and the Mycenæan. It is probable that the earliest elements of the Palace itself belong to this period, including an Egyptian monument ascribed to the close of the XIIth or to the early XIIIth Dynasty, *c.* 2000 B.C.

3. The Mycenæan Period proper, the flourishing epoch of which is approximately fixed by the correspondence of some of the wall paintings with those representing the Keftiu on Egyptian tombs, *c.* 1550 B.C.

Considering the distinct gap in development which still separates the latest elements of the culture represented by the Neolithic stratum of Knossos from the fully developed Kamáres style, it would be rash to bring down the lowest limits of the settlement later than about 3000 B.C. On the other hand, the great depth of the deposit must carry its higher limit back to a very much more remote date. The continued exploration of the Neolithic remains of Knossos is necessary for the full elucidation of many of the problems suggested by these discoveries.

A. J. EVANS.

Crete. **Hogarth.**

Exploration at Zakro in Eastern Crete. By D. G. Hogarth, M.A. For the Cretan Exploration Fund. **147**

The excavation at Zakro in East Crete has been concluded so recently that I must confine myself to a plain statement of the raw material rendered available for study thereby. In estimating the final result it will be necessary to take account of positive and negative evidence not yet to hand from two other East Cretan sites, lately excavated, Præsos and Gorynia. Zakro lies in the south-eastern angle of the island, and was chosen for research because it falls in the Eteocretan country anciently reputed to be inhabited by aborigines, and because its safe bay must always have been a main port of call for craft sailing between the Ægean coasts and Africa. The small plain of Zakro, entirely hemmed in by rugged hills, is full of early remains, beginning in the later pre-Mycenæan period and ending with the close of the age of bronze. No implements of iron were found in it at all, and no Hellenic pottery. The town, therefore, owed its existence to a commerce which ceased or passed elsewhere from the Geometric age onward. The earliest settlement was on a rugged spur; and although almost all trace of its structures has disappeared, it has left abundant evidence of itself in the contents of a pit about 18 feet deep. This was found half-full of broken vases in stone and clay, largely of the singular "Kamáres" class not previously found in Eastern Crete. These, however, are mainly of a highly-developed technique, and their commonest schemes of ornament reappear unchanged on vases of distinctively Mycenæan fabric. In fact, Kamáres shapes and decoration are more closely related to Mycenæan at

Zakro than had been suspected. But the absence of both neolithic antecedents and the earlier kinds of painted ware from this site suggests that its civilisation did not develop on the spot, but was brought by colonists, perhaps partly Cretan, partly foreign. The fine quality of ware in this pit and the fact that, though of various periods, it was apparently all thrown in at one moment leads me to suspect that the pit contained the clearings of an early shrine.

At a later period the settlement extended over a low spur nearer the sea, and there very massive and large houses were erected and inhabited till the verge of the Geometric period. Their outer walls are Cyclopean, but their inner partitions are of bricks of unusual size. Complete plans were obtained of two of the largest houses; and parts of several others were explored, including the lower portion of what was probably the residence of the local chief or governor. These yielded a great deal of pottery, ranging from the acme of the Mycenæan period to its close, and the types furnish a better criterion of date than we have possessed hitherto in Crete. Numerous bronze implements were found, but these yield in interest to those from Gorynia. Two tablets in the linear "Cretan" script show that this system was known, though probably little used, and not indigenous, in East Crete. None were found couched in the pictographic system so often represented on East Cretan gems. Finally a hoard of 500 clay impressions of lost signet gems was brought to light. These display 150 different types and afford a priceless record of Mycenæan glyptic art and religious symbolism. Monstrous combinations of human and bestial forms occur in great variety, half a dozen, which are bull-headed, suggesting varieties of the Minotaur type. The comparison of all this mass of new material with the symbols of Egyptian, Mesopotamian, and other cults, which cannot fail to be fruitful, has yet to be made. Cist burials were discovered in caves farther inland, whose grave furniture seems to support certain negative evidence obtained in the Upper Zakro district and at Præsos, in showing that the aboriginal civilisation of East Crete was independent of both the Kamáres and Mycenæan civilisations. If these last were foreign to the Eteocretan country, it seems improbable that the Eteocretan language, as represented by the Præsos inscriptions, will prove to be that expressed by the linear script on the Knossian tablets; and the hope that these will be deciphered becomes fainter.

D. G. HOGARTH.

Crete: Excavations. **Bosanquet.**

Report on Excavations at Præsos in Eastern Crete. By R. C. Bosanquet, Director of the British School of Archæology in Athens. **148**

Præsos, the ancient capital of the aboriginal Eteocretans, lies high on the central plateau of eastern Crete.

The excavations which were conducted in the spring of 1901, with the aid of Mr. J. H. Marshall and Mr. R. D. Wells, architect, did not bear out the expectation that the Eteocretan capital would prove to have been a centre of Mycenæan culture. It is true that the Acropolis yielded a product of pure Mycenæan art under singular circumstances. A large lentoid gem, with the representation of a hunter and a bull, was found embedded in the mud-mortar of a late Greek house; it must have been plastered in unseen along with the earth from an adjacent rock-cut tomb which had evidently been emptied by the Hellenistic builders.

But no other vestige of Mycenæan occupation was found upon the site of the later city. The waterless ridge, encircled by deep ravines, offered nothing to primitive settlers. The earliest remains lie a mile away in a lateral valley near a spring. Here are several groups of megalithic walls, the chief of which was shown by excavation to be a sub-Mycenæan homestead. Its strictly rectangular plan, its massive thresholds, the spiral ornamentation of large jars in its cellars, show that, whatever fate had overtaken the cities on the coast, a certain standard of good workmanship had been

their legacy to the people of the hills. Nearer the city two tombs of the same period were discovered: the one, a square chamber with a *dromos*, yielded parts of two painted *larnakes*, thoroughly Mycenæan in design, a gold ring, a crystal sphere, parts of a silver vase, and a quantity of iron swords. The other was a well-built bee-hive tomb, differing from the usual type in being entered through a vestibule; it contained an enormous mass of geometric pottery, an openwork gold ring, a bronze fibula and other objects in gold, ivory and Egyptian porcelain. In the same neighbourhood a number of later tombs were opened, ranging from the Geometric period to the fourth century. Among the numerous geometric vases there are several new types, in particular a vessel in the form of a bird and a slender jug painted with delicate white patterns on a black ground. The later graves yielded jewellery in gold, silver, and crystal.

Prominent among the considerations which caused Præsos to be put upon the programme of the Cretan Fund was the fact that an inscription in an unknown tongue, presumably the Eteocretan, had come to light there and the hope that others might be found. It was dug up at the foot of the Altar Hill, a limestone crag precipitous on three sides which dominates the south end of the site, and had probably fallen from the level summit, long known to the peasants as a hunting-ground for "antikas." More fortunate than Professor Halbherr, who made a small excavation here with the same object before the Cretan Revolution, we obtained a second and longer inscription of 17 lines and apparently in the same non-Hellenic language, close to the entrance steps of a *temenos* on the hill top. It must have been a frequented place of sacrifice, for the rock was covered several feet deep with a deposit of ashes, burnt bones, and votive offerings of bronze and terra-cotta. The terra-cottas, ranging from the sixth to the fourth century, are important as giving a glimpse of a local school of artists working in clay (for Crete has no marble of her own, and Præsos at any rate imported none) and possessed of an independent and vigorous style. The great prize is the upper part of an archaic statue of a young god, half the size of life; the head and shoulders are intact, the remainder had disappeared. An equally well-preserved head, with fragmentary body, of a couchant lion is a further revelation of early Cretan sculpture. The bulky fragments of another lion, life-sized, later and feebler in style, prove the persistence of the local method. Among the bronzes there is a noteworthy series of votive models of armour, especially helmets, cuirasses, and shields. The pottery shows that the Altar Hill was frequented from the eighth century onwards.

By this time Præsos had probably become the religious and political centre of the district, a primacy for which it is admirably fitted by its position at a meeting place of valleys midway between the two seas. The Acropolis was fortified, the water of the distant spring brought to its foot in earthenware pipes, and a small temple built on its summit. The upper slopes of the Acropolis, though much denuded, yielded two archaic bronzes. Trial pits in the deeper terraces below revealed only Hellenic things, plainly built houses of limestone, roadways and cisterns, and a rubbish pit full of terra-cottas. A building larger and more massive than the rest was completely excavated; it contains eight rooms and has a front 75 feet long. Outside the town two minor sanctuaries were investigated; one adjoining the spring already mentioned contained large terra-cotta figures of a goddess of quite new type. A survey of the whole site was made by Mr. Wells, and a systematic exploration of the surrounding country by Mr. Marshall.

Although Præsos was barren of Mycenæan remains they are evident enough at Petras on the modern harbour of Sitia seven miles to the north. I made some trials here in June. Nine-tenths of the site had been ruthlessly terraced by its Moslem owner and would not repay a large excavation. The remaining tenth is occupied by cottages, and here under the roadway it was possible to uncover one side of a large building containing pithoi and "Kamáres" vases. On the hill-top there remain a few foundations of a large mansion, and outside the walls—for Petras is unique among early Cretan sites

in possessing remains of fortifications—was found a rubbish heap of the now familiar type, yielding whole cups and lamps and sherds of earthenware and steatite. Ten miles east of Petras, across the Itanos peninsula, is another early site, Palaiokastro, which has been sadly mauled of late years by clandestine excavation. In the course of one of his exploring journeys Mr. Marshall made a remarkable discovery here. Heavy rains—the same that flooded Mr. Hogarth out of his quarters on the beach at Zakro—had exposed the corner of a very fine larnax ; the native diggers had not noticed it, and he lost no time in securing it and some vases for the Candia Museum. One of its four picture panels represents a double axe planted upright upon a column, an important illustration of the axe and pillar cults discussed by Mr. Evans in the *Journal of Hellenic Studies*, XXI., 99 ff.

R. C. BOSANQUET.

REVIEWS.

Philippines. **Koetze.**

Crania Ethnica Philippinica. Von G. A. Koetze ; mit 25 Tafeln. Haarlem : H. Kleinmann & Co. 1901. **149**

This is the first part, with six plates, of a work to be completed in five parts on the anthropology of the Philippine Islands. It is based on the examination of about 270 skulls, 60 of which are Negritos, collected by Dr. A. Schadenberg and sent by him to the Museum of Leyden. Mr. Koetze, formerly prosector of anatomy in that University, has been entrusted with the examination and description of the crania. The author describes the craniological methods which he has followed, and, before stating the characters of the individual skulls, he writes a short chapter on the diversity of races inhabiting the Philippine Islands. From their position they have a considerable Malay population, and their proximity to China and Japan has led to the introduction of Mongolian people. The occupation of these islands for some centuries by the Spaniards has also been the means of introducing an European element. Prior, however, to the entrance of these races the islands were occupied by Negritos, who are apparently the aboriginal inhabitants. It would appear that two great Malay invasions took place. In the first they mixed with the Negritos and from this admixture proceeded the Igorrots, Ginaanese, and some smaller tribes, but the Negritos who lived in the mountainous districts did not cohabit so freely with the Malays as those living near the coast.

Many years later a second invasion occurred and the Igorrots with their companion tribes were driven more into the interior. The Tagals, Visayas, Ilocanos, who at the time of the conquest by Spain lived on the seaboard, represent the second invasion, and they also cohabited with the people who were in possession on their arrival, and the Negritos became confined to a limited area in the north of Luzon.

The Chinese and Japanese colonists also mixed with the races then present in the islands, and the Igorrots show in their faces Mongolian characters. Although the Spaniards exercised great influence over the earlier inhabitants, by the introduction of their religion and customs, it seems doubtful if they produced much effect on their physical characters. The Malay inhabitants are divided into three large groups, the Ilocanos in the north of Luzon, the Tagals in the middle, and the Visayas in the south on the Visaya islands and Mindanao.

In the first part of his work the author describes the Visayas and the Igorrots.

The Visayas (Bisayas) proper are the purest Malay people in the Philippines. They occupy Samar, Leyte, Negros, Bohol, Cebu, and to some extent the north coast of Mindanao. They have smooth, straight, long hair, and the skin is not very dark. The Calamians have a darker skin than the proper Visayas and the hair is curly, perhaps from a mixture of Negrito blood. Twenty-two skulls of these people are

described and their general characters were as follows: In the men the cranial capacity ranged from 1,315 to 1,720 cc., the mean being 1,475 cc.; in the women from 1,310 to 1,395 cc., the mean being 1,345. The cephalic index varied from 75·7 to 87·3; 57·1 per cent. were mesocephalic, 42·9 per cent. brachycephalic: the mean of the whole series was 80·4. The length-height index ranged from 71·9 to 83·8; with four exceptions the index was hypsicephalic. The breadth-height index with a mean 97 exceeded the cephalic. The face in general was leptoprosopic. The nasal index was as a rule platyrhine, only two were leptorhine. Koetze considers that the skulls are of two types, the one mesohypsicephalic with index 77·72, the other brachyhypsicephalic with index 83·84. Both a Malay and an Indonesian type are found, the latter the more abundant. He regards the Visayas as not a distinct race, for whilst the Malay and Indonesian elements preponderate there are traces both of Chinese and Negrito intermixtures.

Twelve Igorrot crania were examined, but the present part contains an account of only six, the remaining six and the general summary of characters being obviously deferred till part two appears. They occupy north Luzon. The skin is coloured a not very dark olive brown or yellowish copper colour and the muscular system is powerful.

W. TURNER.

Upper Burma. **Scott and Hardiman.**

Gazetteer of Upper Burma and the Shan States. By J. G. Scott, assisted by J. P. Hardiman. In five volumes. Rangoon, 1900. 8vo. Vols. I., II., parts 1 and 2; Vol. III., part 2; pp. 727 + x, xi + 549; 560 + xi + viii, xvi + 802; xii + 437 + viii. **150**

Five bulky volumes represent our present official knowledge of Upper Burma. Binding, printing, quality of paper and of illustrations (all equally inferior) proclaim them to be of Calcutta official production—fitted to the financial conditions which at present rule the Indian treasury. Two of these volumes are devoted to the physical geography, history, ethnology, geology, &c., of the wild districts with which the gazetteer deals, and the other three comprise the familiar Indian gazetteer lists of place names (with short descriptive articles attached) and the very necessary index thereto. Probably no writer on Burma and the Burmese who has ever illustrated the story of the eastern frontiers with a lively and entertaining pen could have been found more capable of dealing with such a subject than Mr. J. G. Scott; but there are indications that the dead weight of statistical details with which he was confronted have proved a little too much for him. He is certainly less entertaining than usual. It is unfortunate for those writers who in future will have to place before the public any such comprehensive review of the physiography of the East and the conditions of life therein prevailing, that such a literary giant in the field of gazetteering as Sir W. W. Hunter should have preceded them. If Hunter had never written about India no one would have looked in the pages of a gazetteer for entertainment.

In the geographical section of the work the most interesting feature is Scott's examination into the evidence already existing as to the sources of the Irrawadi. He unhesitatingly assigns to the N'mai river (which is the easternmost of the two great branches of the Upper Irrawadi) that geographical precedence which entitles it to be considered as the true source, on account of its superior volume, although it has not yet been traced throughout its course and is unsuited to navigation. The very fact that there should still exist the shadow of a doubt on such a point is sufficient indication of the nebulous condition of present geographical information about the hinterland of Upper Burma; and the same haze of uncertainty may be said to rest on every subject which is related to the physical attributes of the country and its people. Many points of interest still remain to be determined as regards the ethnographical affinities of the

great mass of Indo-Chinese, or Tibeto-Burman, tribes, who have apparently occupied from time immemorial the wild hills and valleys which they now hold. They present few, if any, of those problems of race movement (the geographical shiftings of nations) which distinguish all such enquiries on the north-west frontier of India. The wide extension of the Shan tribes is pointed out, and their general adaptability to European influences seems to open up possibilities of a consolidated and well-regulated "buffer" on the eastern Burmese frontier between ourselves and France. The history of Burma practically commences in 1852 with the Mindon Min. The earlier records are (as Scott puts it) "parochial and uninteresting," full of names and fables. The interest of it commences with our annexation, and then, of course, it is as modern as the contributions of any special correspondent.

Of the general value of the gazetteer as a work of reference it is unnecessary to say anything. It is an integral and necessary part of the administrative machinery of the Government of India, and that Government is fortunate in finding officers to compile it who combine such wide experience and such literary skill as Messrs. Scott and Hardiman. T. H. HOLDICH.

Great Britain : Ethnology. **Macnamara.**

Origin and Character of the British People. By N. C. Macnamara. 8vo. London : Smith, Elder, 1900. **151**

This little book aims at explaining the underlying causes of differences in character between the inhabitants of the South and West of Ireland, of Wales, and of England and Scotland. It is clearly written, well printed, and has an index. Beginning, as it does, with palæolithic man, and ending with the effects of city life on the modern Londoner, it can only pretend to be a sketch of so vast a subject, but within the limits the author has laid down for himself, it is well done. The author, from his profession as a surgeon, naturally relies greatly on the physical characters as the basis of his theories. It is, therefore, the more surprising that he should support Professor Boyd Dawkins in his belief that the Eskimos are the actual descendants of glacial man in Europe. The physical characters of a people are no doubt slow to change, and in this respect are more to be relied on than language, but where other material exists it is rash to dogmatize from the physical side alone. A true judgment can only be obtained by taking into consideration all the complex conditions which go to differentiate one race from another. This is, however, only a small matter in Mr. Macnamara's book, which will be read by all who feel an interest in the origin of the people of these islands. C. H. R.

PROCEEDINGS OF SOCIETIES.

Proceedings. **Anthropological Institute.**

Huxley Memorial Lecture, October 29, 1901.—The Huxley Memorial Lecture was delivered in the hall of the Society of Arts, the Right Hon. Lord Avebury, F.R.S., ex-President of the Institute, in the chair. **152**

The lecture was delivered by Mr. Francis Galton, D.C.L., D.Sc., F.R.S., on the possibility of improving the human race under the present conditions of law and sentiment. The lecture is published in abstract in MAN, 1901. 132, and in full in *Nature*, November 1, 1901.

The Huxley Memorial Medal was presented by Lord Avebury to the lecturer.

On the motion of Mr. E. W. Brabrook, C.B., seconded by Professor G. B. Howes, F.R.S., the thanks of the meeting were given to Mr. Galton for his lecture.

A vote of thanks to Lord Avebury for presiding at the lecture was also passed.

Ordinary Meeting, November 12, 1901.—Mr. W. Gowland, F.S.A., Vice-President, in the chair.

The election was announced of Messrs. G. J. Henderson, F. T. Elworthy, J. O. Brant-Sero, M. Lendon-Bennett, and H. R. Tate as Fellows of the Institute.

Mr. Shelford exhibited and described a series of lantern slides made by Dr. Garson from photographs of the natives of Sarawak taken for Her Highness the Ranee of Sarawak.

A collection of gold jewellery, found in Borneo but apparently of Hindu origin, was exhibited on behalf of His Highness the Rajah of Sarawak and described by Mr. Shelford; the jewellery was discussed by Messrs. Balfour, Dalton, and Gowland.

Mr. Shelford read his paper on *A Provisional Classification of the Swords of the Sarawak Tribes*. The paper was discussed by Messrs. Balfour and Gowland.

Mr. J. Gray exhibited a craniometer for measuring the auricular height of the head. It was discussed by Messrs. Garson and Shrubsall.

Proceedings. **Soc. d'Anthr. de Paris.**

Sommaire des Procès-verbal de la Séance du 3 octobre 1901.

Le Président rend compte de la mission que la société lui avait confiée de la représenter aux fêtes du Prof. Virchow. **153**

M. Sanson présente sa photographie pour les collections de la société; il serait à desirer que tous nos collègues en fassent autant.

M. Zaborowski: Photographies de types du Congo.

M. Cauderlier: Les causes de la dépopulation de la France. Discussion: MM. Macquart, Robin, Hervé.

Séance du 17 octobre 1901.

Le Président annonce la mort de MM. Ascoli, Pommerol, et Serrurier, membres titulaires, et M. Chil y Naranjo, membre associé étranger. Au nom de la Société, il s'associe à la douleur des familles de ces très regrettés collègues.

M. A. de Mortillet présente des objets des Dolmens d'Aveyron; M. Paul de Mortillet, la Liste des publications de Gabriel de Mortillet; M. Zaborowski, des photographies du Caucase.

M. Lejeune: Rapport de la Commission des Conférences.

M. Macquart: Diminution de la Natalité. Discussion: MM. Papillault, Worms, Atgier, Zaborowski, Robin, Letourneau, Rahon, Regnault, Sanson, Lejeune, Ad de Mortillet, Taté, Chervin.

M. Lejeune: La représentation sexuelle en religion, en art et en pédagogie. Discussion: MM. Chervin, A. de Mortillet, Zaborowski.

Séance du 7 novembre 1901.

M. Hervé présente des photographies des fouilles de Chamblandes (Lac Léman), crâne macrocéphale helvéto-burgonde trouvé par M. Schenk.

M. Verneau: Reproduction d'un manuscrit mexicain précolombien publié par M. le duc de Loubat.

M. Volkov: Influence de l'âge sur les caractères anthropologiques, par M. Pfitzner.

M. Regnault: Anomalies osseuses pathologiques.

M. Georges Raynaud: Déchiffrement des écritures de l'Amérique centrale.

M. Marcel Baudouin: Photographies stéréoscopiques des mégalithes. Discussion: M. Nicole.

M. Thieullen: Silex-bijou du Diluvium. Discussion: MM. Letourneau, Vauvillé, Taté, Giraux.

M. Laville: Sur le caractère de certaines populations canaiques. Disque et lame en forme de grattoir magdalénien.

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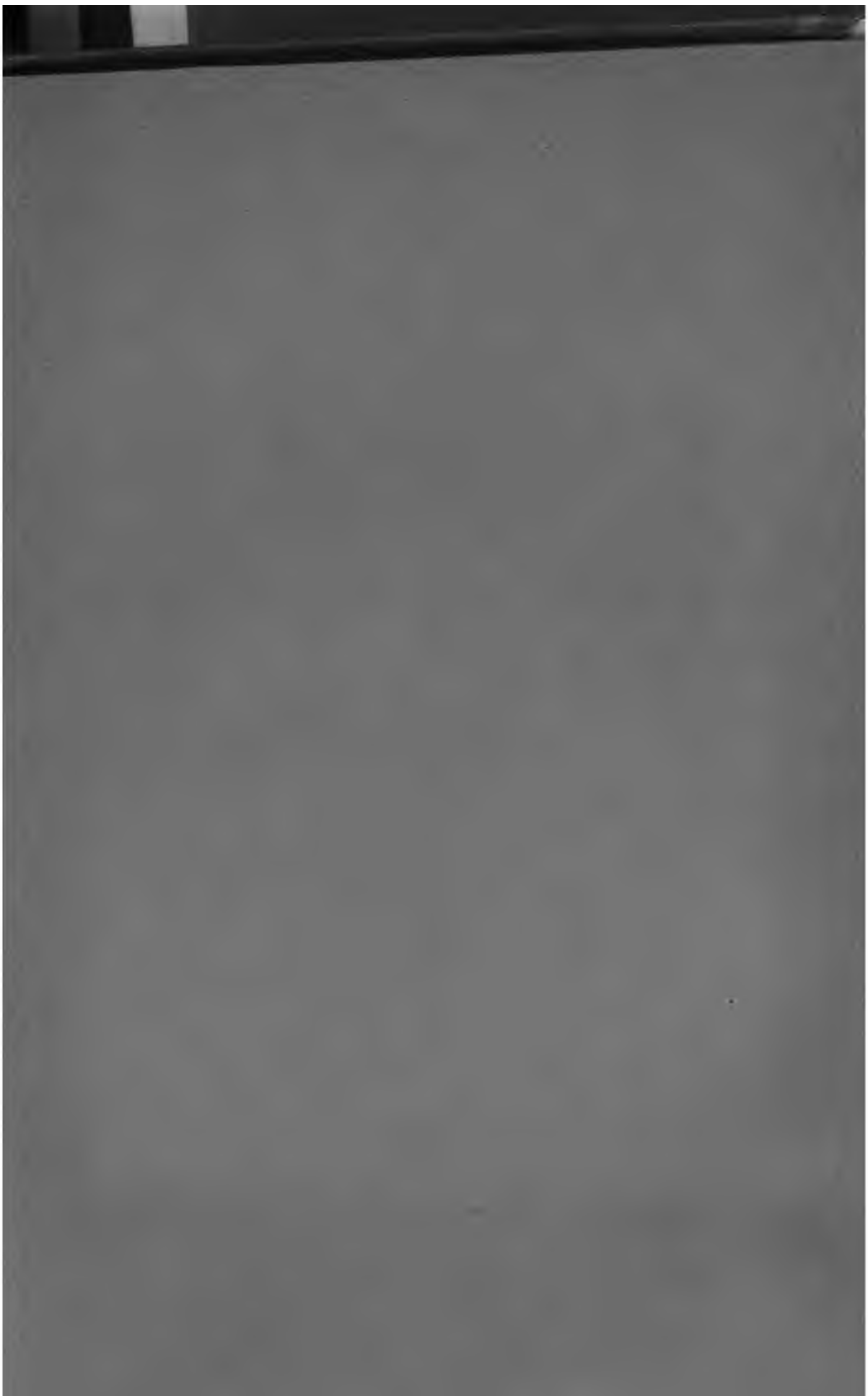

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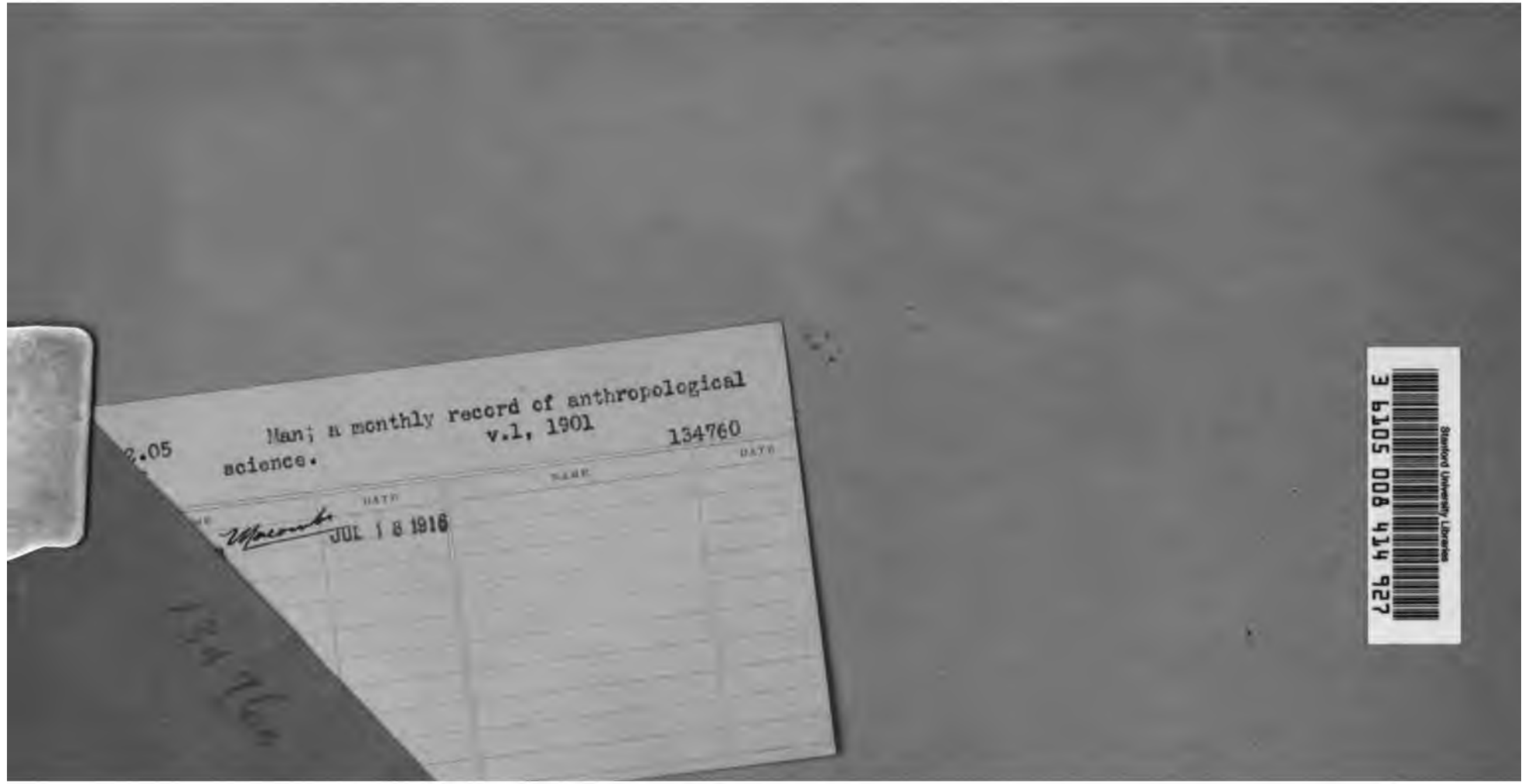
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